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The Restitution of all Things



S. Baring-Gould

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The Restitution of All Things.



THE RESTITUTION OF ALL THINGS;

or

“The Hope that is Set Before Us.”

BY

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The Restitution of All Things.

Chapter I.

THE NEW CREATION.

ROMANS viii. 19.

“The earnest expectation of the creature waiteth for the manifestation of the sons of God.”

THERE is, I suppose, no point in the Christian Faith about which such vague, such nebulous conceptions have been formed as about the hope that is set before us. And there are few things laid down more distinctly in both the Old and the New Testament than in what that hope should consist.

The ordinary idea that Christian people form as to what is in store for them is something to this effect : That after death their souls pass into heaven, and that at the end of all things they are turned out of heaven to go back to earth

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and dress themselves up in the old cast clothes of their bodies, and thus apparelled to stand up for judgment and hear their sentence. Whether on that occasion certain of these souls learn with infinite surprise and dismay that during some thousand or thousands of years they have been where they had no right to be, and have then to join the ranks of the lost, I cannot say; but this is obvious, that if their final lot were determined at the moment of death a Last Judgment would be superfluous.

And then, after this parade, the good souls, thenceforth united to the bodies, return to be for ever in heaven where they were before.

I think you must see that this scheme does not hang together happily, that it is a patchwork of incongruous notions, and what is more, that it is without scriptural warranty.

In the second chapter of Revelation we have seven exhortations made by Christ Himself to seven churches in Asia that were in trouble, and seven descriptions are given of the rewards laid up for those individual Christians who should resist the wicked one and persevere to the end. In not one of them is there a promise that they should go to heaven, which to our modern minds is everything. What is assured to them, is ruling

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over the nations, eating of the fruit of the tree of life in Paradise, sitting in Christ's throne, being clothed in white raiment, and having the name of Jerusalem, that comes down out of heaven, written on them.

On the mount Christ spoke the eight beatitudes, and promised rewards to such as should be pure in heart, meek, merciful, should hunger and thirst after righteousness, be poor in spirit, mourn, and be peacemakers ; but not a word of promise is given that any of these shall go to heaven. They shall obtain the Kingdom of Heaven, inherit the earth, see God and be comforted.

1. What is it that the passage of S. Paul from which the text is taken, and which serves as the Epistle for the fourth Sunday after Trinity—what is it that this teaches ?

a. It teaches that the creature, that is to say all creation, lies under a blight, that a cloud has crept between the light of God and His creation. He, at the beginning, made all things very good, but very good now they are not, they are marred.

b. It teaches that this blight will be taken off, imperfection will be removed, the shadow swept away ; that there will be a re-creation, and that

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in this new creation all once more will be very good.

c. It teaches that this restoration depends on the restoration of man, the manifestation of the sons of God, and that is in the future.

d. It teaches that the glorification of the saints does not take place immediately after death, but in the future, at the redemption, not of the soul, mark you, but of the body.

2. Now look at the condition of the world, of man and of all creation.

That there is much happiness in the world is very certain, but that there is much misery in the world, and always has been, and always will be till the consummation of all things, is just as true.

Consider the squalor, the ignorance, the wretchedness that exists among men. What arrested developments! How many children are born who have given them no chance of their fine faculties being cultivated and ripened; bad associations, foul surroundings, lack of opportunities, stunt the development of thousands on ten thousands. Many a gutter child becomes a hooligan because his father and mother and his early companions have been filthy-mouthed, unclean livers, without noble aspirations; and his

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course has been inevitably pegged out for him, along which he must run from his cradle to the gaol.

Look at woman in the Mussulman world—she is not allowed a chance of becoming an intelligent, helpful associate of man. Mussulman teachers forbid that girls should be instructed in writing. In the religion of Mohammed there is no future for woman. He bade that women should not be encouraged to attend the mosques, so that they have no other prospect than to be the slaves or toys of men in this life, and have nothing to look to hereafter. Consequently in the East women are indifferent to religion. Hundreds of years have passed, the religion of Mohammed has spread and conquered in three continents, and millions of poor women have lived and died as mere beasts that perish. Then, again, consider bird and beast, and fish and insect, what misery has been inflicted on them, how they have been made to suffer—one preying on another, and man preying on some for his food, and making it his sport to hunt and shoot and trap and torture others.

The earth itself is befouled by man and beast, rivers and wells are polluted, the air infected, the earth scarred and disfigured by man, by his mines

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and quarries and ugly railway ramps, and hideous domestic erections. Verily, as the Apostle says, "we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves," but this, as he at once assures us, is not for ever—it is a condition that is to pass completely and for ever away with "the adoption, to wit, the redemption of our body."

And all creation looks forward to this, the hope, not of man only, but of every sentient being God has made. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity"—that is, emptiness of purpose, void of perfection, subjection to evil—"not willingly"—not on its own account, "but by reason of Him Who hath subjected the same in hope"—the hope of what? Why all creation assuredly has got set before it deliverance from the bondage of corruption, and entry, in the new heavens and new earth, into the glorious liberty enjoyed there by the children of God.

The whole of this wonderful passage in S. Paul's Epistle to the Romans is inconsistent with the received notions among the bulk of Christians

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who have not thought the matter out. In it the great hope set before the faithful is the restoration of all things when all that offends will be cast out of this earth, and this earth will pass through the re-creating hands of God to fit it to become the habitation of His sons in their risen and glorified bodies.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us"—*in* us; observe that it will be in our own selves, risen and glorified in the new creation.

3. I would have you look at the Acts of the Apostles, and see from them what was the hope set before men that the Apostles everywhere preached. You will find that it was not "going to heaven" after death, but the resurrection of the dead.

"They preached, through Jesus, the resurrection from the dead" (Acts iv. 2).

At Athens the philosophers of the Epicureans and Stoics derided the teaching of S. Paul. "And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection" (xvii. 18).

When S. Paul stood before Ananias he said, "Of

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the hope and resurrection of the dead I am called in question " (xxiii. 6). So also before Felix.

But, indeed, what but this very same was the hope that Christ Himself held out? "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed." When? When thou goest to heaven after death? Not so, "at the Resurrection of the just" (Luke xiv. 13, 14).

"The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v. 28, 29). And Christ in His declaration concerning the Last Judgment expressly says that it is after the resurrection only that He will say to the righteous, "Enter thou into the joy of thy Lord." As to the intermediate stage between death and the resurrection, very little is revealed to us. We only know that the souls of the righteous are in the hand of God, and that no torment shall touch them (Wisdom iii. 1). We know that the soul of Lazarus was received into Abraham's bosom, a place of rest.

"In My Father's house are many mansions, I

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go to prepare a place for you," said Christ. A mansion is a caravanserai, a lodging on a journey, where the traveller rests for a night and then goes on his way. It has been supposed from this that the soul passes through a progression in holiness, towards perfection, till it reaches the great end of the journey, which is when soul and body are united at the great day of resurrection and judgment; that as at a caravanserai the traveller washes off the soil of the journey, so that there are stages of purification from the faults and failings of this life. But we know nothing for certain, and Scripture is singularly silent thereupon. It is more likely that this advance towards perfection takes place after the Resurrection in the re-created world.

Further, if we look through the Epistles, we see that in them the hope set before us is not the "going to heaven," but the resurrection at the last day. "If we are planted together in the likeness of 'Christ's' death, we shall be also in the likeness of His resurrection" (Romans vi. 5). "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain"

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(1 Corinthians xv. 12, 13). But "now is Christ risen from the dead and become the first-fruits of them that slept; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at His coming" (20-23). It is significant in that wonderful passage used as the lesson in the Burial Service, that S. Paul says not one word about "going to heaven." Indeed, he says that if it were not for the hope of resurrection set before us we should be of all men most miserable. In the Epistle to the Philippians he expresses his own hope, "If by any means I might attain unto the resurrection of the dead" (Philippians iii. 11).

In the Epistle to the Hebrews this article is called one of the principles of the doctrine of Christ (Hebrews vi. 1, 2), and S. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." But he does not say that we

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shall attain this at death, and that we shall pass into heaven for it; on the contrary he speaks of it as future, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter i. 3-5). "Reserved in heaven for you," I take to mean "laid up in the divine purposes," for heaven is not a locality, it is where God is, Who is everywhere present, and this earthly ball is itself a heavenly body.

To be in heaven is to realise the presence of God, to behold His glory. And when we are told that under certain conditions, "Great is your reward in heaven," it does not mean that we shall be transported through vast space to a certain place where we shall be rewarded, but that the reward is with God, to be apportioned to us at the Last Day. This is how S. Paul understood it, for he says (2 Timothy iv. 8), "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." And S. Peter also (1 Peter v. 4) says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

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But if the hope that is set before us be the resurrection of the dead, which is the only hope we profess in the Creeds to have, then surely our risen bodies will have to live on a risen, renovated earth, that earth being in heaven, in that God is in and around and above it; and I venture to think that we have very sure testimony in Scripture that this risen and glorified creation will be the place of our residence hereafter. It will be the fashion of this world which will pass away (1 Corinthians vii. 31). S. Peter, indeed, speaks of the way in which the fashion will change, "The heavens and the earth which are now—are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And again, "The Day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." And then at once he adds, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii).

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Matter is indestructible, it goes through various phases and transformations, but does not cease to exist. And what S. Peter speaks of may well be the transformation of the old universe into the new creation by means of fire, which will purge out of it all its defilements, every trace of death (indeed, our very sedimentary rocks are imprinted throughout with death), and all the deformations caused by man. And the new heavens and the new earth that will never pass away will be the habitation of man, risen, sanctified, glorified. "Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him. But," the Apostle continues, "God *hath* revealed them unto us by the Spirit," in the prophecies relating to the hope that is given to us of a re-created world wherein righteousness will dwell, and out of which will be cast all that offends.

Chapter II.

THE REGENERATION.

I S. JOHN iii. 8.

“For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

THIS is a plain statement. The earth was full of violence and cruel habitations. Christ came into this world “that He might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Hebrews ii. 14, 15). Can it for one moment be asserted that this work has been accomplished? Here and there something has been effected. In Christian lands there is more humanity towards our fellow men; in England, pity and tenderness towards the brute beasts. Science has done much for the alleviation of pain, good government much for the levelling of the

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inequalities of life ; but look at the world as it is—wars, plagues, disasters occur again and again. What horrors go on in heathen lands ! There is slavery still ; there are frightful diseases that defy the skill of the doctor. And look at the past—take only the time since Christ was manifest. Consider the tortures, the rack, the stake legally inflicted among Christian peoples till a comparatively recent date, the stewing in boiling oil for the coiner, the drawing and quartering for treason, the burning alive for heresy, the breaking on the wheel for theft. Why, even in Christian lands, Christian earth was full of violence and cruel habitations. And if these things were done in the green tree, what were done in the dry ? Beyond the pale of Christianity ? In nineteen hundred years how little, how miserably little, has been effected in the destruction of the works of the devil. And think of the wickedness there is in Christian lands, the horrible wickedness ; a certain amount of it comes to the surface and is revealed in the police and law courts, and that is but a very little out of a vast amount ; and the newspapers dare not publish all that does come to light. What brutal treatment of wives by their husbands, what barbarity of

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parents to their children, what widespread dishonesty in trade, what incessant floating of fraudulent ventures, to suck from the widow and the orphan, the hard working man, their little savings, their little all! the licentiousness, the drunkenness, the gambling, the profanity. If this is done in the green tree what is done in the dry?—among heathen and Mohammedan nations?

Nineteen hundred years have passed since Christ came into the world to destroy the works of the devil! Verily it would seem that Satan has conquered all along the line.

Nevertheless, for this purpose, the Son of God was manifested, that He might destroy the works of the devil, and—destroy them He will.

1. What are the works of the devil? Assuredly everything that mars the beauty of God's creation, that spoils the happiness of God's creatures.

The fall of man from obedience brought death into the world, and all the misery to which mankind is heir, and not mankind only, but all sentient creation.

We know, indeed, by the testimony of the rocks, that there was death in the world before

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the appearance of man on the earth, but this we can account for—the great apostasy of man cast its shadow backward as well as forward. And out of that which God foresaw He allowed it so to be, and out of that evil brought forth good. Look at the mighty masses of limestone and chalk built up out of the skeletons of organisms that once lived and enjoyed life. Look at the coal fields laid deep, composed of dead vegetation. Where should we be without lime and coal? 2 //

What are the works of the devil? The temptations that assail us to forget God, to follow our own wills, to obey the sinful lusts of the flesh, or to idle life away in empty frivolity, to take every possible advantage of others, to live only for self, and sacrifice the well-being, the comfort, the happiness of others for our own advantage.

What are the works of the devil? Working through the flesh they are, “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” What further are the works of the devil? They are every sort of pain and sickness,

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disease, and anguish to which man is a prey: accidents, mutilations, deformities, privation of certain senses, idiocy, insanity, and the such-like. God made creation very good, and where there is not good, but evil, it is the work of Satan.

But the Son of God was manifested that He might destroy the works of the devil—it has not been done yet, but do it He will in the end.

2. There are three terms used in Scripture that I must attempt to explain, as bearing on my subject, and (a) the first of these is Redemption. We speak of Christ as the Redeemer, and we do well. He is the Redeemer. But what does a Redeemer mean, what did it mean in the ears of the Jews? The Redeemer was a well-known and understood individual, who, according to the law of Moses, bought back the inheritance of a kinsman who, having fallen into debt, had been constrained to part with his house and his hereditary acres. No man could sell his inheritance outright for ever. It must be returned to him in the year of Jubilee, or be recovered for him by the Redeemer, one in his family, one of his own flesh and blood.

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Certainly a man might sell himself and children into slavery, that would be an extreme case, and then the Redeemer stepped in and paid the price and released him.

Now Christ is the Redeemer in both ways. Man is sold under sin, as the Apostle says, and from the bondage of Satan, the Son of Man, bone of our bones, and flesh of our flesh (compare Ephesians v. 30), does buy us back and admit us to the glorious liberty of the sons of God. But that is not all. He buys back for us our inheritance, and that inheritance is the universe, the world re-created in righteousness and purged of all evil. And that this is what is meant is made manifest by our Lord's own words, when describing the Coming of the Son of Man with great glory. He adds, "Then look up and lift up your heads, for your redemption draweth nigh." Redeemed from the bondage of Satan the elect had been already, but now, at the end of the age, He redeems for His elect the inheritance that had been lost through transgression, and there and then only are the works of the devil destroyed.

b. The second word I wish to comment on is, "The restitution of all things." In his

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address after Pentecost, S. Peter said of the Father, "He shall send Jesus Christ . . . Whom the heavens must receive until the time of the restitution of all things, which God hath spoken of with the mouth of all His holy prophets since the world began."

To restore means the putting back into its former condition, and refers here to the world marred, scarred, blighted, stained with evil; all traces of sin and evil must be swept away by fire, so that the new created world may spring up out of the old elements, at God's command. Restitution means restoration. The Greek word signifies a complete re-establishment, and was used of the return of the planets to their former place in the heavens as in the preceding year. The restitution of all things then plainly means the putting back of everything into its former condition before the shadow of evil, death, destruction, disease came over creation and marred its beautiful face, lined it with care, and stained it with tears.

And mark how that S. Peter emphatically asserts that the promise that this should be was held out to man by the holy prophets since the world began—by prophets after

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man's expulsion from Paradise, whose words have not been recorded, down to the last under the old dispensation, and now the same promise is reiterated by S. Peter, moved by the same Spirit who spoke through the holy prophets since the world began.

c. There is another word I must explain, and that is Regeneration. Generation means the bringing to life, in a word Creation. It is employed in the Book of Genesis of the Creation: "These are the generations of the heaven and the earth." And regeneration means the bringing to life again of that which was dead, or re-creation. Thus a plant dies in autumn, and is regenerate when it springs to life again in spring.

We employ the word regeneration in baptism, where the child is given divine grace to lead a new and spiritual life, to overcome the evil effects of the fall, and be re-create in the image of Christ. A caterpillar dies when it enters its chrysalis, and is regenerate in spring when it bursts into a new life, not into exactly the same sort of life as before, but into one glorified ; yet it remains the same insect.

Now our Blessed Lord does use the word regenerate in this sense, as expressing a trans-

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formation of the inner spiritual nature by the indwelling of the Holy Ghost. "Except ye be regenerate and born again of water and of the Spirit, ye cannot enter into the Kingdom of Heaven." But He used it in another way when He said, "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew xix. 28). Here obviously the term regeneration is no longer applied to a spiritual new birth, but to a re-creation or renewal of all things that had been decayed through the fraud and malice of the devil. It may indeed have been limited to man's resurrection, but taken along with other promises, we may fairly assume that the term applies to more than the rising to life again of man. And when we look at the words of blessing that will be addressed by the Lord to all those who are deserving to be placed on the right hand, we cannot fail to see how that they fall in most appropriately with the many promises made by the holy prophets of old. "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" (Matthew xxv. 34). Why "from the foundation of the world"? Would He not

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say, "prepared for you in the heavens," if the future state of the saints had nothing whatever to do with this earth? But it is surely significant that the Kingdom was prepared for the saints when the foundations of the earth were laid, but never passed under their rule during all the ages when the devil was corrupting, and bespattering, and rending the earth. It is to be their kingdom when purified, and regenerate, and restored, redeemed for them by the great Redeemer, the Son of Man.

Consider in connection with this the promise in one of the Beatitudes, "Blessed are the meek, for they shall inherit the earth." When has that been fulfilled? Where has it taken place? Never as yet and nowhere. The only earth the meek-spirited have inherited has been the dirt they have been made to eat. But if our Lord's words mean anything, they surely imply that the meek will possess their portion in the earth when the oppressor is cast out, and the proud are humbled. Then Christ will put down the mighty from their seats and will exalt the humble and meek.

If the world, pronounced very good, was made for man, living in the love and fear and obedience of God, it was made especially for

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Him Who took man's nature upon Him. S. John looked into heaven, and saw the four and twenty elders fall down before Him that sat on the throne, and worshipped Him that liveth for ever and ever, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; *for Thou hath created all things, and for Thy pleasure they are and were created*" (Revelation iv. 10, 11). For Thy pleasure, O Christ, the Son of God, the Son of Man! Was it for Thy pleasure that Thou wast crowned with thorns and smitten with the reed? For Thy pleasure that Thou wast nailed to the Cross? Does the world of Thy creation give Thee pleasure now, when full of sin and horrors, of rape and murder, of robbery and drunkenness? Does it give Thee pleasure when trains leave the rails and passengers are smashed, when volcanoes explode and overwhelm towns, when fire breaks out and consumes women and children in an upper storey, when idiots jabber in asylums, when a woman tosses and moans on her bed with cancer devouring her breast? Is it pleasure to Thee when the fairest nook on earth, Monte Carlo, is turned into a gambling hell, when Regent Street at night is paraded by troops of shameless women, fallen from

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what they once were—bright and innocent girls ?

Yet—listen. “Look unto Jesus, the author and finisher of our faith : Who for the *joy that was set before Him, endured the Cross*, despising the shame” (Hebrews xii. 2).

For the joy set before Him ! The joy of that time when He shall have destroyed all the works of the devil, and wiped away tears from all eyes, and sorrow and sighing shall have fled away.

He on His Cross looks away to distant horizons, and see His final triumph, when “all the ends of the world shall remember themselves, and be turned to the Lord : and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord’s, and He is the Governor among the people.”

Chapter III.

SALVATION.

REV. ii. 26.

“He that overcometh and keepeth My works unto the end, to him shall I give power over the nations.”

THERE are words used in Scripture that have been taken out of it and freely employed, and as so employed given a meaning foreign to that signified in the holy text. Then, when we read God’s Word with our minds coloured as to the meaning of these words, we import into the text a signification at variance with what it originally meant.

Now such a word is Salvation. We have come to look on salvation as meaning the same thing as glorification.

Salvation actually means the making safe from something, and nothing further, whereas sanctification or glorification alike express the

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giving something. When the Children of Israel were pursued by Pharaoh and his host to the brink of the Red Sea, then Moses said to the frightened people, "Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to-day; for the Egyptians, whom ye have seen to-day, ye shall see them again no more for ever" (Exodus xiv. 13). Here it is obvious that the salvation of the Lord is deliverance out of the hand of the Egyptians.

So also, when Jonathan had smitten a garrison of the Philistines, yet had transgressed his father's oath, he was condemned to die, but the people interfered, saying, "Shall Jonathan die, who hath wrought this great salvation in Israel?" (1 Samuel xiv. 45). The salvation here is deliverance of the Israelites from their enemies.

When we speak of Christ as our Saviour, it is of Him as saving us from sin, by giving to us the Holy Spirit to enable us to resist sin. And S. Paul well says, "By grace ye are saved," for it is by divine grace that we are put, as the Catechism has it, "in a state of salvation."

Thus, the work of Christ is, during the

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present age, the age of the New Covenant, the enabling us to overcome the world, the flesh and the devil, by the Spirit that is given to us. But this is not all. The great salvation is future, when we shall be saved from temptation by Satan, and saved from all the effects of sin, pain, sickness, and death. It is not till the end of all things that a loud voice is heard proclaiming in heaven, "Now is come salvation and strength, and the Kingdom of our God, and the power of His Christ" (Revelation xii. 10).

In the present age, our Lord is He Who gives knowledge of salvation unto His people by the remission of their sins, by giving light to them that sit in darkness and in the shadow of death, and by guiding our feet into the way of peace. But the great future salvation is when Christ "shall appear the second time without sin unto salvation" (Hebrews ix. 28).

Present salvation requires our co-operation with grace, the future salvation will need no co-operation on our part, it will be effected for us.

1. The great bulk of men, heathen, Moham-medan, as well as Christian, are not wilfully wicked. Those who love evil for evil's sake,

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who with deliberation seek to do the devil's work, to ruin others soul and body, who feel an instinctive hatred of good, are few and far between. There are such, there always have been such diabolically-minded characters, but they are exceptional. The great body of mankind are not evil-minded, but weak-minded. Among Christians, such yield to temptation because they have not the force of character, or strength of will to resist. There are others who simply live for themselves, their own comforts and pleasures, who are frivolous, empty-headed, and pass out of this world without having done much, if any, serious harm, but who have done no good. They pass through life, and when they pass away the waters of time close over their path and not a trace of them is left behind. The world has gained nothing by them, and does not regret their disappearance. And outside of Christianity there are worthy people acting up to their lights, or upon natural kindly impulses, and when they do wrong do it without knowing that it is wrong, because it is the custom of the country maybe, and the way that their forefathers have acted. Now I do not think we should be justified in supposing that the

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harmless nonentities of Christendom, and the weak and yielding members of the Church, and the heathen who have followed the law of Nature, will utterly perish hereafter. What of the idiots, of the empty-headed, the mere butterflies of life who flutter their time through, lay up no store, bear no sting, but gather no honey? What of those who have never been taught the way of truth, who have been so netted about with evil, that there has been no escape for them?

Surely, if eight-ninths of the men and the women born into this world were to perish everlastingly, then Satan will have triumphed; Christ will have failed to destroy his works.

We know that throughout creation there is an infinite number of stages of life. So in mankind, there is an infinite number of differences in character, in ability, in qualities of mind and body. And we know that hereafter there will be a similar great variety. "One star differeth from another star in glory; so is the resurrection of the dead." And "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

It is revealed to us that Christ will succeed

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in His work, and this He cannot do if the enormous majority of mankind be doomed to the devil's society through eternity. Men will be judged by their works, and as their works were so will their state be hereafter ; they will be saved, but assuredly not be glorified. We are told that there will be gradations of stripes, and gradations as well of rewards ; and what a vast, what an infinite number of gradations there will be in that wide interval that separates the saints who are glorified—and the damned ! between the sun and moon and the outer darkness, where there is not the smallest spark of a star ! We are told repeatedly that all flesh shall see the salvation of God. When Paul and Barnabas preached at Antioch they said, "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the `ends of the earth" (Acts xiii. 47).

The prophet Isaiah says of Christ's Second Coming, "He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of His people shall He take away from off the earth : for the Lord hath spoken it. And it shall be said in that day,

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Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv. 8, 9).

Here, then, is a promise that salvation shall be for all the earth at a certain time—surely not only for those of one generation. God is just, and would it be just that hundreds of millions should be lost because they never had the chance, and that just the one generation which was in existence at the end, should have salvation accorded it? Surely not.

I think we are justified in holding that salvation will be for all but those who have sold themselves to work iniquity, who hate what is holy and cleave to that which is evil.

2. In Isaiah and the prophets you will see how it is foretold that at the end there will be the Gentiles believing, coming up to Jerusalem to worship—that is to say to the New Jerusalem, which is to be the joy of the whole earth. But in addition to the saved nations there will be the glorified saints, those who will rule. The faithful servant who had gained ten pounds was made ruler over ten cities, he who had gained five was given rule over five. "Do ye not know," asks S. Paul, "that the saints shall judge

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the world?" (1 Corinthians vi. 2). And our Lord promised the apostles "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (S. Matthew xix. 28). To judge does not necessarily mean to exercise magisterial office, but to rule. Thus the Judges of Israel were its governors.

Now look at the occasion when this promise was made. One came and said to Jesus, "Good Master, what good things shall I do that I may have eternal life?" Jesus bade him keep the commandments, and then added, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." But the young man went away sorrowful, for he had great possessions. Here notice: if the young man will enter into life, be saved, it suffices that he keep the commandments; if he will be perfect, become a saint, and be glorified, he must do a great deal more.

Then Peter said unto Him, "Behold, we have forsaken all and followed Thee; what shall we have therefore?" The answer of our Lord may be paraphrased thus:—In the re-created world, when I rule as King in

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the new heavens and the new earth, and there is no more sea, and the Holy City, the New Jerusalem, comes down from God out of heaven, and the great voice out of heaven is heard saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away; and when there shall be no more curse: but the throne of God and of the Lamb shall be in the City, and His servants shall serve Him, and He shall reign for ever and ever, then you also shall sit on a throne and rule also.

The sun is the centre of the planetary system, and about it all the planets revolve, and from it derive their light. So God designed Jerusalem and the Jewish nation to be the sun of the world of men, from it and through the Jews should they accept Christ, salvation was to be preached and would spread throughout the world. When Christ commissioned His apostles to go forth and preach in His Name, He said, "Go not into

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the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go to the lost sheep of the House of Israel" (S. Matthew x. 5, 6). That was because the offer was still reserved to the Jewish people. Not till after these had rejected Him: "We will not have this Man to reign over us," not till then was the offer made to the Gentiles. Now the Church stands in precisely the same position as did the Jews. The Catholic Church has the same opportunity and the same privileges. From her go forth the missionaries to the ends of the earth to carry salvation to all people, and to every member of the Church and only to them is the offer of final glorification and sanctification made. Not to those without, not to heathen, not to such as have deserted the Church and set up sects, and found refuge in schism, but to members of the Church, the election of grace, is the offer made, to reign with Christ in glory hereafter in the heavenly Jerusalem set up on earth.

S. Paul speaks of the saints reigning with Christ in Eternal Life (Romans v. 17). If we suffer with Him, he tells us, we shall also reign with Him (2 Timothy ii. 12). And the song of the saints, the new song is: "Thou

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hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation v. 9, 10). Here notice that those who are elected to reign are of the Catholic Church, not of the Jewish, and further, that they reign on this earth. Now none can be said to reign unless they bear rule over some others, and who those others can be except the saved I am at a loss to conceive. In the last chapter of the Revelation of S. John we have an account of the new creation, as in the first chapter of Genesis we have that of the first creation. And in the last chapter of the Bible, where S. John has described the river of the water of life, and the Tree of Life, whose leaves are for the healing of the nations of the saved, he says: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation xxii. 5).

To those without the bounds of the Church the promise of salvation is made; but it is only those within the Catholic Church that are

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called to be saints, and have the promise of glorification made to them.

One of the great difficulties to some minds is the doctrine of election. But election always has existed. It must exist. The Jews were the elect people of God, called out by the rest of mankind for a particular office. To them too, offer was made, and by them it was refused. To us now of the Catholic Church the same offer is made, and we are now the Church of the elect. Why were you chosen and not some nations in the backwoods? God has put you in His Church and made an offer to you to reign over the nations hereafter from Jerusalem; you may accept, or you may put it from you—on that there is no fatal predestination.

Glorification includes salvation; and the term salvation is used often in this sense. One who will be glorified will be of the number of the saved, but not everyone saved will be glorified. And now I think it is possible to see what is really meant in the “Nunc Dimittis,” when Christ is spoken of as “A light to lighten the Gentiles”—that is those without—those who are saved, and walk in the light of God’s presence, the light that streams from the New Jerusalem, but He is “the glory of Thy

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people Israel," the true Israel, the Church of the adoption, from all nations, sanctified through Jesus Christ, and with Him reigning in glory.

" Salvation ! O salvation !
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

" Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole ;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

NOTE.—I do not see that any difficulty arises from any passage of Scripture to militate against the idea that salvation will be widely extended to men, who, however, will be far from glorification among the saints. But there is a difficulty arising from the wording of the Athanasian Creed, which limits salvation to the orthodox alone. But to this may be said, that it is not asserted in the "Quicunque Vult" that the hour of believing or rejecting is limited to this life. It is possible to suppose that those stubbornly opposed to the truth may at the resurrection be stubborn out of pride and persist in rejecting the revealed truth. Then, with the certainty of the truth made manifest, and yet blinded by their pride, they may turn away and refuse to admit it.

Chapter IV.

THE KINGDOM.

LUKE i. 33.

“He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end.”

It would seem as though men strove again and again to achieve that which is beyond the power of men to carry out, that which can alone be effected by Christ Himself. There has been, as it were, an impulse in men's hearts to do that themselves, which we know will be done hereafter by Christ Jesus. Such is the idea of an universal kingdom or empire.

The first most remarkable world conqueror was Alexander the Great, of Macedon. He conquered Thrace and Illyricum, invaded Asia, and subjected all the provinces of Asia Minor. He made himself master of Egypt, Media, Syria, and Persia ; he carried his victorious

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arms into Scythia, and to Egypt, and wept, so it is said, thinking he had no more kingdoms to bring under his sceptre. But he died, and his vast empire was broken up into separate kingdoms by his generals.

The Romans conquered the whole known world, and made all nations and languages tributary to the Emperor. But that empire did not endure ; it went so utterly to pieces that not a remnant of it survives.

The Mussulmans set out with the same idea of a world empire, but combined with that the new idea of a world religion. All were to be smitten with the sword who would not acknowledge Mahommed as the prophet of God. They conquered in Asia, in Africa, and in Europe. At one time it seemed as if all Europe would become subject to the Caliphat at Bagdad, and would accept the Koran as its spiritual guide. Much of Italy was subdued, all Spain and Portugal, France was overrun, and would have become Mussulman but for the signal defeat and overthrow of Poitiers. The Mohammedans poured over the East of Europe, the Greek Empire was overwhelmed, and Turkish hosts surrounded Vienna, and all but pressed the Austrian Empire into another great

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realm of Mohammedans. But this attempt at a religious and military empire has come to naught, and the power of the Turk in Europe and in Asia is now tottering to its fall.

The Popes of Rome aimed at a world empire, that, like the Mohammedan, was to be at once a temporal and a spiritual kingdom. They claimed that all princes derived their authority from them, and they deposed emperors and set up others. They gave away kingdoms and islands and continents as if they were divinely appointed lords of the whole earth. But the Holy Eastern Church never recognised the claim, and the English Church shook off the yoke of the Papacy; other European peoples went further and separated themselves from the Church, setting up in its place religions of their own. So that attempt also has failed:

Napoleon in more recent times aimed at a world empire. He conquered all Europe, England, Turkey, and Russia excepted, and had it in his mind to extend his conquests into the East. But he failed, smitten by the frosts of Russia and the genius of Wellington on land and of Nelson on the seas.

Nebuchadnezzar had a vision of the night. He dreamt that he saw a huge statue, whose

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brightness was excellent, and the form thereof terrible. Then there came a pebble, a stone uncut by hand of man, that struck the mighty image on the feet, and the great figure went down into utter ruin, "broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel ii. 31-5).

Every attempt at world empire has been struck on the feet by that stone, which is Christ, for to Him alone is it given to establish a kingdom that will extend throughout the world.

All the efforts made to obtain supremacy throughout the earth is mere Babel-building—the Lord descends and confounds the builders, so that it comes to naught.

1. When John the Baptist appeared in the wilderness of Judæa, his preaching was on one theme, "Repent ye: for the Kingdom of Heaven is at hand" (Matthew iii. 2); and his work as forerunner was to prepare men by repentance to enter into that kingdom.

And Christ Himself preached on the same

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topic. "Repent: for the Kingdom of Heaven is at hand" (S. Matthew iv. 17). And when He sent forth the twelve it was with commission to make the same declaration, "Go, preach, saying, the Kingdom of Heaven is at hand" (Matthew x. 7). What S. Matthew calls "the Kingdom of Heaven" is called by S. Mark "the Kingdom of God." The Jew shrank from naming Jehovah, and was accustomed to employ the term heaven in the place of Jehovah. Consequently, both expressions mean exactly the same thing; the Kingdom of Heaven is the Kingdom of God.

The Jews, at the time when John preached, were full of expectation of the coming of the Messiah. As Creator of mankind, they held that the kingdom of the Messiah would embrace the whole earth; as the special Father of Israel, that He would make the elect people the kernel of the future world-wide monarchy. Every son of Abraham would become, so to speak, a prince or a patrician in this vast empire. Thenceforth this conception of the Almighty in the minds of the Jew was that of a King of Kings, and Lord of Lords, a supreme Sovereign with heaven and earth subject to Him. God would send a Saviour, who would

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force the nations into obedience to the law, and bring them under His feet. But we must distinguish, in their ideas as to the kingdom of the Messiah, between what was spiritual and what was material.

a. The spiritual kingdom was to be one of righteousness, extended throughout the world, and embracing all peoples. All false religions were to be swept away, and all nations and languages were to be brought to acknowledge and adore the One God. His law was to be revealed to all flesh, so that all might know how to worship Him in spirit and in truth, and how to live acceptably in their lives to Him. At the head of this kingdom would be the Messiah, the Son of David, born in the world, and yet not of the world—the manifestation of God to man, sinless Himself, and ruling in equity. And this Messiah's rule was to be on earth for a time only, until the judgment.

b. But alongside with this came the more sordid conception of the kingdom. The Jews panted to massacre and plunder the Gentiles as they had been massacred and plundered by them. This was a natural conception bred of resentment. Added to this was their hope to live as a pampered race, not working for their

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livelihood, but living on the labour of others, taking toll of the Gentiles, who would contribute from their wealth to maintain them in ease and luxury.

It has been necessary to distinguish the main stream of expectation from the side stream that polluted its purity, that we may understand the preaching of John the Baptist and the teaching of Jesus Christ relative to the Messianic kingdom. John's mission would seem to have been largely to turn away the Jews from conceiving of the kingdom that was to be set up, in its grosser aspect, and to insist on its spiritual character. The teaching of our Lord was the prolongation of that of the Baptist. John's announcement had sent a thrill of expectation through the crowds that went to hear him. At length hopes were destined to realisation. But John was cast into prison. The word of prophecy was not bound. The thread of his teaching was taken up by Christ, and the crowds who had been for a moment dispersed by the arrest of the Baptist, took heart and gathered again about Jesus. Starting from the same point He went on to explain the qualifications which would admit into the kingdom. Confirming the promises, He laboured to

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enforce the spiritual side and to sweep away the gross and carnal notions that had got mixed up with those that were spiritual.

Twice did our Blessed Lord refuse the kingdom: first the universal empire when it was offered to Him by the devil on his terms, secondly, the kingdom of the Jews, when the people would have taken Him by force and made Him a king on their terms. But that He was a king, he asserted before Pilate. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37). What truth? This was said in reply to the question of Pilate, "Art thou a king then?" and it was not an evasion, or shirking of the question, it was an answer. The truth was that He was a king, to this end was He born, and His kingdom was to be set up, though not one of this world, it yet was to be in it. This is made plain enough by Christ's words to Pilate, "If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence" (John xviii. 36).

2. In the fifteenth chapter of S. Matthew we are given six parables of the kingdom. They

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are in groups of two each. The first parable and the last bear on the same truth, the first is the parable of the field with good and bad seed in it, and the last is that of the net with good and bad fish in it. And these two parables were to instruct men not to expect that Christ's kingdom, before the Last Day, would be made up of the perfect. The third and fourth parables are that of the mustard seed, the smallest of seeds growing into the greatest of trees; and that of the leaven that leavens the whole lump. These teach the truth that the kingdom of our Lord Jesus Christ would be of progressive growth. The third group is composed of the parable of the treasure hid in a field, and of the goodly pearl, and the purport of these is to enforce the great preciousness of the privilege of membership of the Catholic Church, the kingdom of Christ that He was about to found.

We are too apt to read the gospel story with our minds charged with twentieth century ideas, to read it as we would like it to be, and as we presume it ought to be. We accordingly insist on the kingdom being so purely spiritual as to be inorganic, unsubstantial and shapeless. But if to the Jews, and afterwards to the world, it had been frankly stated that all the prophecies

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led up to and found their fulfilment in a general diffusion of pious sentiment among a thousand sects which agreed to differ on most points in matters of faith and practice, who had no cohesion, no organic structure binding into one body, not even such a federation as ties together the States of America, with no one House of Assembly, no common law, no common administration, but to be merely an agglomeration of pious individuals running together at option into globules, then separating and coalescing in different and distinct globules, like quick-silver—then almost certainly the Jew would have said, “We have been completely hoaxed by the Prophets. The reality is not attractive, it is not worth a rush.”

But what evidence is there that Jesus Christ held out such a prospect? What did He other than disabuse the minds of those who heard Him of their selfish and gross conceptions of the Messianic kingdom? That which He did was to renew the offer made by the prophets to the Jewish people, to be the light diffusers to the dark world, by accepting Christ as the Messiah and King. Then, on that acceptance the Jewish nation would become the nucleus of a great spiritual

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kingdom, the Church, which would radiate its light throughout the world, and the kingdoms of the world would then become the kingdoms of God and of His Christ. It was to be through the Jews, not apart from the Jews, that the world was to pass under the sceptre of Christ, and Jerusalem was to be the spiritual centre of this glorious kingdom, gradually but surely extending till it was co-extensive with earth's boundaries, and then, and then only would come the judgment, and the sifting of the chaff from the wheat, the rooting out of the tares, and the casting forth of the bad fish.

This was not to be a world power but a spiritual power in the world. The Catholic Church as dreamed of by the Popes, spread over the whole world under the spiritual guidance of the Pope, would have been realised in a very different way. Jerusalem and not Rome would have been the Holy City, the joy of the whole earth, whence flowed the river of the water of life. And to Jerusalem, to its temple, would the tribes go up to offer their worship to the King of Kings. But the Jews would not accept Christ. They crucified Him. Still they were not finally rejected till after Pentecost and

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they had refused the teaching of the Holy Ghost. That was the last refusal. They had refused the Father when they chose Saul to reign over them. They had refused the Son when they cried out, "Not this man, but Barabbas." And they refused the Holy Ghost when they rejected the Word of Life as preached by the apostles.

Then, and not till then was the offer made to the Gentiles. How rapid, how triumphant would have been the march of the gospel through the world had the Jews accepted and carried out the Divine plan we can only conjecture. And now all we can do is to pray, "Thy kingdom come," when that kingdom will be set up in majesty and power, which now exists in weakness and advances haltingly.

Chapter V.

THE COMING OF ELIAS.

S. MATTHEW xvii. 11.

“Elias truly shall first come and restore all things.”

THE last of the prophets, in the last prophecy in the Old Testament had said: “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, and it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. . . . Behold, I will send you Elijah,

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the prophet, before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi iv).

In this prophecy, which is of supreme importance, there are several things to be remarked. That it did in a measure apply to John the Baptist, we know from the words of our Lord, "I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist" (Matthew xvii. 12, 13). So the angel who appeared to Zacharias in the temple foretold the birth of the Baptist: "He shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord God. And he shall go before him in the spirit and power of Elias."

So of John, Christ said: "If ye will receive it, this is Elias, which was for to come" (Matthew xi. 14).

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There remains, therefore, no doubt but that John, the preacher of repentance, was the Elias foretold by Malachi. But it still remains open to question whether, before the second coming, there may not be another appearance of one who shall be a preacher of righteousness, coming in the spirit and power of Elias. For the prophecy of Malachi is not completely fulfilled by John. According to that prophet, Elias was to appear before the great and terrible day of the Lord, the day that should burn as an oven, in which all the proud, and they that do wickedly should burn as the stubble, and of the evil would be left neither root nor branch.

Moreover, Malachi had prophesied, "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming? And who shall stand when He appeareth? . . . And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the

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Lord, as in the days of old, and as in the former years." Now this certainly was not finally fulfilled in the person of John the Baptist; for after the first coming of Christ, Judah and Jerusalem were far from offering what was well pleasing to God, an offering of righteousness, but exactly the reverse. Nor did the great refining with fire take place then. The overthrow of Jerusalem was destructive, and not refining. Partially, no doubt, the prophecy was fulfilled in John the Baptist, but not finally and entirely.

Moses and Elias did appear in glory on the Mount of the Transfiguration with Christ. It is the characteristic of prophecies relating to the end that they repeatedly accomplish themselves in part, but not completely as yet. It is remarkable that Christ, after the death of John, says: "Elias truly cometh first and shall restore all things," using the future tense. In Revelation it is said, "I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." One of these witnesses being Elias, or the prophetic

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spirit, and the other Moses, the spirit of the Divine Law.

It will be advisable here to point out what is the office of the prophet, what his function was in Israel. Properly the priest and the prophet represented two independent forces, each working in a different direction. The prophet represented the spiritual, the progressive power in the nation of the Hebrews, whereas the priest was the exponent of the formal, conservative spirit. The former roused to a recognition of the Divine Laws, and the latter announced the laws. Moses and the prophets strove with all their power to lift the religion of Israel to a high and spiritual level; but a large body of the people was mentally, morally, and spiritually incapable of understanding and observing so lofty a religion, and the majority in the desert, and afterwards in the Holy Land, hankered after forms of worship prevalent among the nations round about, idolatrous, gross, and cruel. The priesthood held a narrow, national view, and strove in every way to separate the people from the pagan peoples round about them, whereas the prophets entertained broader conceptions. The seers repeatedly speak hopefully

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of the nations ; they were to be brought into covenant with Jehovah, they were to be made one people with Israel under Him. An example of the prevalence of this charitable feeling towards the Gentiles is seen in the beautiful story of Ruth, the Moabitess. In that, the stranger, a member of a detested race, is taken by marriage into the sacred, royal family of David, and the union is approved. Yet it was precisely such marriages as this that Ezra remorselessly dissolved. "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands. . . . for they have taken of their daughters for themselves, and for their sons ; so that the holy seed have mingled themselves with the people of those lands ; yea, the hand of the princes and rulers hath been chief in this trespass. . . . And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now, therefore, make confession unto the Lord God of your fathers, and do His pleasure : and separate yourselves from the people of the land, and from the strange wives."

What Ezra saw was that this mingling with

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the Gentiles was bad for the people, for their wives turned away their hearts from God, and led them to idolatries. He felt constrained to cut at the root of the evil. Far higher was the view taken by the prophets, that the holy race should sanctify the nations round about and teach them the way of the Lord. But at the time the Israelites were incapable of fulfilling this august and lofty mission, and because they fell short of carrying out the purpose of God, Ezra was forced to make the peculiar people to be one unmixed, and to hedge it about with the Law as a protection against general apostasy.

In the book of Jonah we see the prophetic protest against the narrow national feeling fostered by the priesthood. What a beautiful and true revelation that is of the Divine mind. "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it to grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left; and also much cattle." Observe that last touch of tenderness. The teaching of the story of

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Jonah is that the mercy of God is not confined to one nation, but is over all His works. But the Children of Israel were incapable of rising to this high conception, therefore the regulations imposed by Ezra and maintained afterwards was essential.

A great difficulty had arisen in the minds of the people, and this facilitated the reformation wrought by Ezra. The prophets were an unorganized body. Only now and then did they coalesce into schools, and then broke up again into independence. Any impostor might figure as a prophet without having a vocation, and they contradicted one another, and advised contrary courses. We know that in the case of Jehoshaphat and Ahab when warring against the King of Syria, four hundred prophets exhorted to battle, and only Micaiah opposed war. The difficulty as to which to hearken to, which to trust, was endeavoured to be got over by the recommendation to place reliance on only such prophets as prophesied things that came true in the sequel, but this was shutting the stable door after the horse had been stolen. It was in the moment of doubt that direction was needed. The situation was for several generations much like that of an earnest inquirer of

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the present day, who asked, which of all the 255 sects in England am I to trust? I find that they teach different doctrines, and contradict one another. The answer a good Protestant would give would be, "Search the Scriptures, obey them, and you cannot go wrong." This was much the answer given by Ezra to those who were bewildered by the contradiction that existed between the true and the self-appointed prophets. Ezra said, Here is the Law, obey that. You will have a text to which to appeal, that cannot be falsified, and priest and scribe were appointed for the custody and protection of the written law.

The prophet—the true prophet, was necessary to effect a reformation, and the scribe and priest were necessary to consolidate the work achieved by the prophet. Without the prophet the Jew would have lost his high and holy vocation—lost the very conception of that to which God called him, but which he failed in practice to carry out, he would never have risen to any higher conception of Jehovah than that of a national deity. Without the priest the Jews would have melted into the nations around, and their religion would have become mere paganism. Each office was

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necessary and complimentary the one to the other.

The prophetic office was necessary for the raising of men from an inferior condition of religion to one on a higher plane—but no sooner is that effected, than it loses its immediate necessity, till the new condition of belief and life has been digested, and has become part and parcel of men's convictions and practice. That was the function of the priest. He built on the foundation laid by the prophet, he organized where there were incoherent elements. But the priesthood was devoid of originality. When it had accomplished its work, it formulated for the sake of formality, it deadened the spirit. The letter began to kill. Thereupon the prophetic spirit awoke once more to lift religion one stage higher; but no sooner had it accomplished its task, than its inherent vice manifested itself, the Spirit of God was withdrawn, and the prophets thenceforth became impostors. When Christ appeared the priest and scribe had so petrified religion as to convert it into a mere form. A new waft of pure air from heaven was needed, a new spirit to enter into the dry bones and regenerate them.

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We can see the same oscillation in the course of the history of the Church. Christ was the Prophet, summing in Himself all the perfection of the prophetic spirit, and He lifted religion into a new atmosphere on a new level. After His resurrection He founded His Church, and commissioned His ministry to define the faith, discipline men's lives, and order public worship. Then, after the lapse of centuries, it did what priest and scribe had done under the law. It over-elaborated ritual, it involved men in the meshes of formalism, it tore plain morality into shreds by casuistry, Then came the great irruption of the Reformation. That revived personal religion, it did more, it lifted it a stage higher than that it had occupied in mediæval times. But the prophetic office did not suffice—and the hundreds of sects of Christendom, splitting up and ever splitting further, are evidence as to the need for the disciplining, constructive element furnished by the priesthood.

Protestantism has lost greatly in having rejected the priesthood. The spirit which lifts to higher verities is given spasmodically, and at long intervals, and in its place when its force is expended comes sorry verbiage,

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hackneyed commonplace. The prophet is replaced by a mere windbag. The spirit of intermine conflict is bred in place of that of construction and consolidation. In the Church alone is there any effort made to build up. Elsewhere all is negative and destructive militarism. Truly is it said that Christ is Prophet, Priest, and King. He has established His kingdom, an organized body, and therein He holds the priesthood and prophetship in His control, now advancing, then securing the ground won, but ever pushing onward to the perfection of the Divine ideal.

The spirit of prophecy which at the Reformation inspired opposition to mere formalism, to mechanical religion, to bring the soul into direct communion with God, ceased to energise, and was replaced by the spirit of negation; it denied the Church, denied Divine Grace through the Sacraments, denied the Divine order in the Church, it went on to deny the inspiration of Scripture, the Incarnation, the Resurrection, the Divinity of Christ. The spirit of prophecy was replaced by the spirit of doubt, disputation, pulling down and uprooting. As far as we can judge, there is no hope for dismembered Christendom but

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through the *efflatus* of the Divine Spirit, in Elias, a new outpouring of the Spirit, no more to destroy, but to build up, to bring men to unity, so as to be of one mind in one house, and *that* the House of God not made with hands, the Kingdom of Christ, His Church.

The Kingdom of God is within us; but we also are in the Kingdom of God. It is necessary that the closest personal communion of the soul with God should be insisted on; but it is none the less necessary that the truth should be maintained that we are in the visible Church of God, and that to it we owe obedience and homage.

So far as we can see, the alienation of large bodies of Christians from the Church can only be remedied by some new outpouring of the spirit of prophecy, the Elias spirit that shall insist on the Unity of the Faith and unity in the visible communion of Christ's Kingdom here on earth. But there are other defects of the time to be remedied, due largely to the teaching of half-truths and the denial of complimentary truths. Faith in Christ, faith in the Divine government of the world, faith in the Divine institution of the moral law, faith in the promises, faith in life after

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death, faith in God are so weakened in many, so lost in many more, as to have left only a remnant of the people sincere in their convictions in the truth of the Gospels.

Elias was sent to the Separatists, to Israel, which had broken off communion with the Jewish Church, to turn them to the worship of the true God. John the Baptist, in the spirit and power of Elias, preached the Kingdom and exhorted to repentance as a preparation for entry into the visible Kingdom of Christ which He would institute and authorise and commission after His resurrection.

“It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit: and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the

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Lord come" (Acts ii. 17-20). This prophecy of Joel was but partially fulfilled at Pentecost; it awaits its complete fulfilment before the great and notable day of the Lord come.

As John the Baptist came fulfilling the prophecy of the coming of Elias, we may well suppose that the apparition of Elias as the times of the fulfilling of all things draws nigh, will be not of the actual Elias, but of some great restorer of the faith and preacher of visible unity and conversion to the Church; so that he may be the means of gathering together in one the children of God that are scattered abroad. And not the dispersed from the visible fold only, but also they which never have been in it, the Jewish nation, that they all may be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Ephesians ii. 19-20).

Chapter VI.

THE MISSION OF THE JEWS.

ROMANS xi. 12, 15.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"

"If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

BETWEEN Jerusalem and Samaria, and nearer the latter than the former, at some distance from the main road, is a little plain, two miles long, lying in a hollow between rounded green hills, with a slight rise in the middle—a lump or mound. This was the site of Shiloh, the place where rested the Ark of the Covenant, and this was the place of the tabernacle, after that the Israelites had settled in the Land of Promise. It lies pretty nearly in the centre of Old Israel, and was in the Tribe of Ephraim.

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The name means, Peace or Rest ; and it is one of the most peacefully beautiful sites in Palestine. In the Book of Joshua we read, "And the whole congregation of the Children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them" (Joshua xviii. 1). Moreover, there "Joshua cast lots for them in Shiloh before the Lord ; and there Joshua divided the land unto the Children of Israel according to their divisions." At Shiloh was a feast of the Lord yearly, to which the tribes made pilgrimage. And it was thither that Elkanah "went up out of his city yearly to worship and to sacrifice unto the Lord of Hosts" (1 Samuel i. 3). And here was the House of the Lord in which Samuel ministered as a child.

It would seem that God had appointed Shiloh to be the future centre, religious and political, of His people. It was a peaceable habitation, incapable of defence, commanded on all sides by hills ; it lay away from the trade routes, neither war nor the traffic of merchants would trouble its peace. About it the Children of Israel were grouped, and they were to till the land, and live every man under his own vine

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and fig-tree; not to mix with the heathen, but to be to them missionaries, or at all events examples of life, holy, fearing God, pure, and peaceable; so that their influence would in time stream through the neighbourhood, and the Gentiles would learn to beat their swords into ploughshares, and their spears into pruning-hooks, so that nation should not lift up sword against nation, neither learn war any more.

But it was not to be. If this were God's design, the wickedness of man set it at naught. The people mingled among the heathen and learned their ways. So far from being peaceable, they were incessantly at war. And the evil became so great even in Shiloh itself, that the wrath of God was kindled against the sons of Eli, and He suffered the Ark to be taken by the Philistines.

Shiloh never recovered after this blow. The old plan was frustrated, and God's design, His offer, was to be made again, but elsewhere. After that the Ark had been recovered, it was lodged in one place after another, till brought to Jerusalem by David, and there Solomon built a house to the Lord, the Temple to contain the Ark and to be the gathering-place

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of all the Children of Israel for worship. He built the house very magnifical, and hard by his own house also very magnifical; and the site of God's House was now no longer in the peaceful vale, but on a rocky, fortified height. The exactions of Solomon, lavish in splendour of buildings, provoked a revolt, and ten tribes separated, and had their shrines at Dan and Bethel, so that at once failure seemed to mark the selection of Jerusalem as the Temple for the nation. Nevertheless God was willing again to offer to His people, now shrunken to two tribes, what was offered primarily to all twelve.

We know how miserably the Jews responded to His call, how they fell away like their forefathers, starting aside like a broken bow, how they offered their sons and their daughters unto Moloch, how that Manasseh set up "a carved image" in the House of God, and probably removed the Ark of the Covenant to make room for it. God thereupon sent the Jews into captivity to learn in the House of Bondage, that obedience which they had not rendered to Him in their own land.

On the return they were subdued by their chastisement. The Temple was rebuilt, and

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again the promises were made, the offer to form of them the elect people of God, to rule over the whole earth, on the appearing of the Messiah. But the wickedness of Jerusalem was great, its high priests were more than half pagan, buying their office, and fighting their rivals till the streets of Jerusalem ran with blood. The Romans came in and subdued the land, and set up Herod over them as King, the sons of Jacob were placed under the sceptre of a son of Esau. Under their intolerable affliction they clung to the hopes of the setting up of Messiah's kingdom. They held that God would rain down fire on their oppressors, and then would come their triumph. The Temple at Jerusalem would be the sole Temple, and to it all nations of the world would bring offerings. Universal peace would be established, and Messiah would reign over all mankind. The day of His appearance would be determined by the condition of preparation for His coming that had been made. The people must repent and be turned from evil to good before He would manifest Himself. Now this was mainly all true, but it was understood in a wrong way.

In the first place the people generally thirsted for revenge, to dip their feet in the blood of

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their enemies. They had no relish for a peaceful coming of the Messiah. If He did not come with a sword to smite terribly the earth, they did not care to welcome Him.

In the second place, the repentance and turning from evil, that they admitted was necessary, was perversely interpreted by the Pharisees and lawyers as meaning a narrow and rigid return to all the petty regulations laid down by tradition of the Rabbis, in the observance of washings, of the Sabbath, and the like.

Christ they rejected, because He proclaimed His Kingdom to be one of peace. No sword was to be drawn for it, no fire was to be called down from heaven, and repentance He made to be exactly the reverse of what was exacted by scribe and Pharisee.

It was because He taught contrary to the teachings of the Pharisees as to what was requisite for true holiness, and because He rejected the sanguinary and revengeful prospects of the people in the setting up of the Kingdom of the Messiah, that when He came unto His own, His own received Him not.

In the great Forty Days after His Resurrection, He was with His apostles, when "He

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through the Holy Ghost," gave "commandments unto the apostles whom He had chosen—speaking of the things pertaining to the Kingdom of God" (Acts i. 2-3). That is to say, He instructed them as to what was to be taught, in another word, what was to be the faith in His Church. He gave them commission, "Go ye into all the world and preach the Gospel to every creature," and He gave them Divine power, "As My Father hath sent Me, even so send I you."

"He breathed unto them and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

They had now all that was required, instruction as to the Faith and the organization of the Kingdom, commission to bring into the Kingdom, and authority from Him, to act for Him in His Kingdom.

The Church thus founded, and organized and commissioned, was to be the Kingdom of the Messiah, the Prince of Peace, in this world to carry the Gospel throughout it; to bring together all who would accept it, into one fold, and to nourish the members with spiritual things.

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The first chapters of the Acts of the Apostles show us how gradually only were the truths of the Gospel declared to Gentiles, how that some time elapsed before they were admitted into the Church by baptism. And this was doubtless so as to allow the Jews a last chance. But when they set themselves in direct and persistent hostility, then "Paul and Barnabas waxed bold, and said, It is necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts xiii. 46-47). So now the Catholic Church is the Kingdom of our Lord upon earth, acting and teaching with His authority.

Can we think that the Church has risen to the heights to which Christ called it? He made the Church to be One Fold, One Kingdom, One Body. It was the subject of His great prayer before the Death on the Cross, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou

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hast sent Me . . . I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me" (John xvii. 21, 23). That prayer has not yet been fulfilled, through the pride and wickedness of man it is far from being fulfilled. First, through the ambition and pride of the Bishops of Rome, the great Eastern Church was cut off from communion with the Western; then through the exactions, the rapacity of these same Roman Bishops, a great portion of Europe was driven into revolt, and many people separated themselves altogether from the Church. How can it be held to be fulfilled when the world is full of separatist communities, with self-commissioned ministers, and is holding scraps and tatters only of the Faith? How can the world believe when unity according to our Lord's prayer is the condition for success?

God's plan for the salvation of mankind is ever being brought to naught, for a time, by man's perversity; but it is only for a time. Something is lacking to effect the general conversion of the world. Something is lacking to bring men to be of one mind in God's House. Something is lacking to lead back all those who have separated themselves from the

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Church, as branches torn from the vine, into one communion and fellowship, to one Eucharist and to common prayer. And what that one thing lacking is—if we may trust S. Paul—the conversion in a bulk of the Jewish nation. “God hath not cast away” for ever, “His people, which He foreknew. . . . Even at this present time is a remnant according to the election of grace. . . . God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. . . . I say then, Have they stumbled that they should fall,” that is to say irretrievably? “God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if this casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? I would not, brethren, that ye should be ignorant of this mystery—that blindness in part is happened to Israel, until the fulness of the Gentiles has come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn

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away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" (Romans xi.).

Again in the second Epistle to the Corinthians, S. Paul speaks of a veil being over the eyes of the understanding of the Jews. "Nevertheless when it shall turn to the Lord, the vail shall be taken away" (2 Corinthians iii. 16).

Either these words of S. Paul mean nothing or they mean what they say, that at some future time—how it will happen we know not—illumination will come to the hearts of the Jews, conviction to their minds, and the whole body of the Jews, so wonderfully preserved, will turn to Christ and enter the Catholic Church.

Consider the marvellous manner in which the Jewish nation, driven from their own land, their temple destroyed, the Holy City trampled under the feet of the Moslem, persecuted, scattered, despised, has yet been kept undestroyed, unmelted into other nations. Surely this is for a purpose. Surely this must be due to God's providence. And when we look at the promises of old made to patriarchs and by prophets, we must come to the conclusion that at some time or other the Jewish people will

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turn to Christ. And when they do turn, what an infusion of strength it will be to Christ's Church; how it will draw all those who have been wandering after their own lights, as by a magnet into the Church, and how the variances in the Church will necessarily disappear. "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isaiah xi. 13).

Surely this points to the cessation of all party feeling in Christ's Church, when the haughty isolation of the Roman Communion will cease, and the insularity of the English branch of the Catholic Church will come to an end; and when the Holy Eastern Church will cease to be frost-bitten in hard isolation. Nothing, I take it, but the conversion of the Jews *en masse* will dissolve this antagonism, and so all men become of one mind in God's house. But see how that S. Paul, not in one passage only, speaks of the restoration of the Jews.

In the Epistle to the Hebrews (viii. 8), we have this assurance: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the

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covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt."

A new Covenant. What can that be but the Covenant—the New Testament—the reception into the Church with all its promises, all its graces, all its sanctity, all its glorious hopes?

Do these words mean anything? We dare not say that they are empty words, that they contain no promise. A certain nation, and certain known events in its history are spoken of, events that apply to no other people whatever. See how the words of the apostle agree with those of the prophet. "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall

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not stumble: for I am a father to Israel, and Ephraim is my firstborn" (Jeremiah xxxi).

"O Thou on Whom the islands wait,
And nations far away,
Who midst the Gentiles shall be great,
Whom all men must obey.

"Behold the lands where Satan reigns
Upon his cruel throne,
That sit in darkness and in chains,
And bow to wood and stone.

"Thine ancient heritage behold,
Thy faithful Abraham's seed,
And lead them to the holy fold
Wherein the ransomed feed.

"Far from the West bid hatred flee,
And unbelief and pride.
How long shall those that love not Thee
Thy seamless robe divide?

"How long shalt Thou forget the East,
Where first Thy truth was spread,
Where Bishops first Thy Name confessed,
And holy martyrs bled?

"Lead sinners from the paths of sin,
Let scorners hear Thy voice;
And let all heretics come in,
And make Thy Church rejoice,

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"To God, the Mighty and the Just,
All praise and glory be ;
To Him in Whom the isles shall trust,
And Holy Ghost, to Thee. Amen."*

* *J. Mason Neale*: "Annals of the Virgin Saints."

Chapter VII.

ANTICHRIST.

2 THESSALONIANS ii. 3.

“That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”

WE may well picture to ourselves the rapid progress made by the Gospel, when the prayer of our Lord is fulfilled, and the rents in the Church are healed, so that it is all visibly one body, animated by one Spirit. We know from our Lord's words that it is essential to the spread of the truth that the Church should exhibit a living unity. We know from history that it was before the schism between East and West that the greatest progress was made in the evangelization of the nations; and we know that since the great rent caused by the Reformation, the advance of the Gospel has been but insignificant. But when the Jews

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are converted, then the schism will be healed, and the spread of the Gospel will be rapid. Then, and not till then shall "the earth be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek" (Isaiah xi. 9, 10). For how long this happy time will last we do not know. Some have taken the thousand years of Christ's reign on the earth, spoken of in Revelation, as representing this period. But a thousand years is an expression that cannot be taken as precise regarding number. And Christ will not then reign visibly—for He will not then have appeared in the clouds for judgment. Before the coming of our Blessed Lord, several apocryphal writings circulated among the Jews relative to the reign of the Messiah. We need not have concerned ourselves about them, but that they contain a clear and particular exposition of that for which the Jews then hoped; as also because these were not only left uncontradicted, but were rather confirmed by the promises of Christ and the preaching of the apostles.

What these apocalyptic works held out as

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a prospect, was that the voice of God would be heard from heaven, and the enemies of His people would be discomfited. Then would ensue the age of the elect people of God. The temple at Jerusalem would be the resort of all the Gentiles, who would bring to it their offerings. Universal peace would ensue for a while, and then there would follow a conspiracy of the kings of the earth against the holy people, and against Jerusalem, but this would be confounded by God. Finally, would ensue the reign of the Messiah, in which God would be all in all, till the Messiah surrendered all rule into the hands of Jehovah.

Now this is what was taught with even more distinctness by Christ and His apostles. Christ Himself declares that before the Judgment Day there will be a falling away, "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8), "And because iniquity shall abound, the love of many shall wax cold" (Matthew xxiv. 12), and this in connection with a beginning of sorrows, and of persecution, "And then shall many be offended, and shall betray one another, and shall hate one another."

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After the wide spread of the Gospel, what is foretold is a short period of reaction, and a revolt among men against Christ and His Church.

This we can well understand. Men will grow impatient of the moral restraints imposed by Christianity. They will resent the great spiritual power of the One Church visible in its unity, and will hanker after the licence to make to themselves sects according to their own fancies. The worldly spirit in man will rebel against that which is heavenly, the material against the spiritual, and there will be a slow but sure falling away, an alienation from the principles of the Gospel, a revolt against revelation as fettering free inquiry, a hatred of the Church, not for any blemish or error, but because it holds up the standard of Truth, Unity and Holiness. At the time of the Reformation there was a great rebellion which rent the Church, but that was due to the corruptions that had been allowed to invade it, to the rapacity of the popes, and to the worldliness of the bishops and clergy. But the final great rebellion will be against all that is holy, pure, and true. It will be the World against God, the World

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gathering itself up for a tiger leap to endeavour to strike down God's Church, so that it may hand itself over to the Devil. And then will appear Antichrist, the man of sin, the head of the revolt.

The spirit of Antichrist is indeed always in the world. "The mystery of iniquity doth already work," says S. Paul (2 Thessalonians ii. 7). "We have heard," says S. John, "that Antichrist shall come, even now are there many Antichrists" (1 John ii. 18). And in the General Epistle of Jude, those who are governed by the Antichristian spirit are fully described, "Murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words . . . mockers—who separate themselves (from the Church), sensual, having not the Spirit."

S. Peter, in a parallel passage is as explicit: "Having eyes full of adultery, and that cannot cease from sin—wells without water, clouds that are carried with a tempest, self-willed, not afraid to speak evil of dignities, speaking great swelling words of vanity, alluring through the lusts of flesh, making promise of liberty, while they themselves are the servants of corruption" (2 Peter ii. 10-19).

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The spirit of Antichrist is the spirit of opposition to all moral restraint, and to all rule and authority. It is the spirit of corruption as S. Peter says, that is to say of undoing and decomposition. Corruption is the opposite to life. Life builds up, corruption destroys.

The spirit of Antichrist is the spirit of hindering and forbidding the Church to do the work Christ has set her to do. It is the spirit that hates and would tread down worship offered to Christ. It is the spirit that abhors and would eliminate all definite belief in the truths of the Gospel.

Our Lord Himself refers back to the prophecy of Daniel as to this time, and Daniel's words are: "He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate" (Daniel ix. 27). So that another element of the spirit of Antichrist is antagonism to the Holy Eucharist, the commemoration of the Sacrifice of the death of Christ.

Having thus seen what manner of spirit this is, we can easily understand how S. John can speak of it as a mystery of iniquity already working, and of its developing many Antichrists. We see it in energy directly

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after Pentecost. When Peter and John had healed the lame man at the gate of the temple, "the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." And the rulers, and elders, and scribes, and Annas the High Priest, and Caiaphas "commanded them not to speak at all nor teach in the Name of Jesus."

Then again, when "believers were the more added to the Lord, multitudes both of men and women . . . the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." When they were brought before the council "the high priest asked them saying, Did not we straitly command you that ye should not teach in this name? . . . and when they had beaten them they commanded that they should not speak in the name of Jesus, and let them go." This was the opening of the campaign of the Anti-christian spirit against Christ. We all know how it became more bitter, more savage in its cruelty. How that not the Jews only,

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but the whole power of the Roman Empire fought against Christ, burned the sacred books, broke up the assemblies of the faithful, forbade the teaching of the Gospel, imprisoned, tortured, slew those who professed the name of Christ.

One can well understand how that the early Christians regarded the Emperor Nero as the Antichrist, when they saw his shameless wickedness, and found themselves the object of pitiless persecution. When he had martyrs wrapped in tow and pitch and bound to stakes and set on fire to illumine the race-course, whilst he whirled round in a gilded chariot over a course strewn with pounded green crystals, and when to amuse the people he had the inoffensive Christians sewn up in the skins of wild beasts and set hounds to worry them to death, then they were convinced that he was, if not the Antichrist who was to come, yet one of the precursor Antichrists.

And so at each successive persecution, the Christians recognised that the Emperor, summing up in his person the world, was fighting against Christ, and was therefore an Antichrist.

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But the Antichristian spirit is not only engaged in attack from without, it is a corrupting spirit acting within, degenerating that which is good. Now we are expressly told that before the end, the man of sin will be revealed, who is to oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. I cannot see that the Papacy is *the* Antichrist, but it has shown the Antichristian spirit. It is founded on lies, for its claims rest on forged title-deeds, the Decretals; it has been a corrupting power, encouraging, sanctioning lying wonders, conferring indulgences on such as worship this and that image which the Pope solemnly crowns; it withdrew the cup from the laity, withheld the Bible from the people, revolutionised the divine order of the Church, by the Pope exalting himself over all the bishops of the Latin communion, making them derive their authority and mission from him; it has used torture and the sword, and fire, to exterminate those who revolted against its supremacy, and it has finally proclaimed its infallibility. That the man of sin,

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Antichrist, at the end will be worse than this—for he will openly defy God and strive to subvert His kingdom—that I do not doubt; nor can I doubt that the Popes have been foreshadows of Antichrist. We must learn to distinguish sharply between the Catholic Church holding the Catholic faith and the Papacy. The Church has flourished, and the faith has been maintained in spite of the Papacy, and not because of it.

But the most striking foreshadowing of the great falling away, and the revolt against Christ and His kingdom, was shown on a small scale, and in one land only—in the French Revolution. Then the Sunday was abolished and the week made to consist of ten days. The churches were desecrated and turned into debating club rooms, the worship of Christ was forbidden, and it was a matter of death for Christians to assemble for Divine worship, priests wherever caught were hung to a tree or the next lamp-post, and volleys of shot were poured upon those who assembled for prayer, and finally in place of God, in the temple of God, Human Reason was elevated to be publicly worshipped. The spirit of Antichrist is still abroad and is still

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active. What else is it but the same spirit, which has for years, with such venom, attacked and endeavoured to put down by law, happily ineffectually, the stately worship of God in that one service which is of divine appointment?

What is it but the spirit of Antichrist which has been stirring to make the schools secular, and secular only, to rob the Church of the right to feed Christ's lambs, the commission to do so having been accorded to her by Christ, and the command to do so having been imposed on her ministry? If that be not the spirit of Antichrist, I fail to see what it is.

Again, the sectarian spirit, so aptly described by S. Jude is that of Antichrist, "Murmurers, complainers—their mouths speaking great swelling words—they who separate themselves, sensual, having not the Spirit." Indeed, when we recall our Lord's prayer that all might be One as He with the Father, it is not possible to avoid the conclusion that the spirit of Antichrist will be the sectarian spirit striving to make Christ's prayer of none effect.

That there will be finally a great conjuration among all who hate the truth, or are jealous

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of the Church, and are in revolt against the moral law, is clearly laid down in Scripture, under the form of a great gathering against Jerusalem, and a final and terrible persecution, so terrible that men will fall away and deny the Faith so as to save their lives, or so as to stand well with the World Power; and doubtless there will be all sorts of attempts at compromise. The great bulk of men may have sufficient faith in Christ to wish to obey Him and worship Him, but will not have the moral courage to resist the power of the world when a confederate attack is made upon the Church. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition . . . and now ye know what withholdeth that he might be revealed in this time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken away," that is to say, Christ restrains the Antichristian spirit from putting forth its force completely till the end itself, when the man of sin himself shall appear, and then he shall be taken away. S. Paul speaks of him as that wicked one who shall be revealed,

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whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe, in that day."

The last persecution will be the most terrible of all, but happily will be of short duration.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. . . . Except those days should be shortened, there should no flesh be saved: but for the elect's sake those

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days shall be shortened. . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (S. Matthew xxiv.).

As you look into the summer sky on the advent of a storm, you see fitful flashes and hear distant rumblings, before the tempest bursts with full fury on you; so throughout the age of the Christian Church we see the flash and hear the mutter of persecution, the signs preceding the advent of Antichrist and the coming of our Lord in glory. Such was the destruction of Jerusalem, such persecution following persecution; such in France, the outburst of the Revolution—but the whole series of events, the full stress of that terrible time will not be yet—not till the end.

It seems to me that we can hardly appreciate the meaning of many of the Psalms, unless we look forward to the reunion and triumph

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of the Church that will last for a while, then to the ensuing revolt and final persecution. It is in reference to the last that belongs the Psalm lii., "Why boastest thou thyself, thou tyrant, that thou canst do mischief"; that Psalm lxxiv., "O God, wherefore art Thou absent from us so long?" and the Psalm cix., "Hold not Thy tongue, O God of my praise." This last, one of the so-called cursing Psalms, is the prayer of the Church against Antichrist, and so is the second Psalm; that is prophetic.

"Why do the heathen so furiously rage together: and why do the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against His Anointed. Let us break their bonds asunder: and cast away their cords from us. He that dwelleth in heaven shall laugh them so scorn: the Lord shall have them in derision."

Chapter VIII.

THE DAY OF MOURNING.

MATTHEW xxiv. 30.

“Then shall all the tribes of the earth mourn.”

THUS far we have followed the sequence of events foretold by prophet, apostle, and by Christ Himself, and that sequence may be briefly summed up thus :

1. There will be disruptions in the Church, many will separate themselves, forming sects, and the love of many will wax cold.

2. Then will appear Elias ; or else the spirit of Elias will be outpoured in large measure calling to repentance, faith, and unity.

3. Next will come the conversion of the Jews in a body, and upon their joining the Church, there will ensue a reunion among the branches.

4. This condition of affairs will last for some

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considerable time. But by degrees the worldly spirit will gather force and organize opposition, and Antichrist will appear to lead this revolt. As Elias came to heal, so will Antichrist come to rend and destroy. The first is the restorative, the regenerative force that lies in the Spirit of God, which is life, the other is the corrupting, degenerating force that pertains to the devil, which leads to death.

For a while Antichrist will prevail. The timorous will forsake their religious duties, and abandon the faith, and persecution, sharp and cruel, will overtake those who persevere to the end. The prophecies certainly imply that there will be a renewed attack on Jerusalem, but whether we are to take Jerusalem figuratively to represent the Church, or literally to signify a gathering to besiege rebuilt Jerusalem, the centre of worship after the preaching of Elias and the conversion of the Jews and the reunion of the Christendom, cannot be said, but apparently the latter is meant.

In the prophet Zechariah (xii.) we read, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold

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I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. . . . In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also will save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David: and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his

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firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart."

Here we may notice that there is a siege mentioned which cannot by any possibility be the siege by Titus, when Jerusalem was utterly destroyed and the site sown with salt, because there was then no deliverance of the Jews, but the contrary. And the mention of the siege is followed at once by the revelation of the Lord from heaven. "They shall look upon Me Whom they pierced," and then will follow the great national act of humiliation and mourning for the national rejection of the Messiah.

Again in Zechariah (xiv.). "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and . . . the half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations . . . and His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof

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toward the east and toward the west, and there shall be a great valley. . . . And the Lord my God shall come, and all the saints with thee." Remember how, at our Lord's ascension, the angels said that He Who had ascended from the Mount of Olives would in the like manner return.

If the words of the prophet are to be taken as having any meaning, they must refer to some future siege of Jerusalem, when not the Romans, but a confederacy of the nations will attack it; and half take it; then suddenly they will be arrested by the manifestation of the Son of Man in the clouds of heaven, and the destruction of the Man of Sin, the "Wicked One," the "Son of Perdition," Antichrist the leader of the confederacy; "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thessalonians ii. 8).

Pray observe that when Christ rode in triumph into Jerusalem, owned by the people for a short hour as their King, He said to them, "Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord." The words, as is so often the case in our Lord's sayings, are a quotation from the Psalms, the

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118th, and if we look at that Psalm we see how well it fits in with the prophecies of Zechariah, and the warnings of S. Paul. "Let Israel now confess—let the house of Aaron now confess—yea, let them that fear the Lord confess—that His mercy endureth for ever. . . . All nations compassed me round about; but in the Name of the Lord will I destroy them. They kept me in on every side, they kept me in, I say, on every side; but in the Name of the Lord will I destroy them. They came about me like bees, and are extinct even as the fire among the thorns; for in the Name of the Lord I will destroy them. Thou hast thrust sore at me, that I might fall; but the Lord was my help. The Lord is my strength and my song; and is become my salvation." So throughout the Psalm which gives, as in a picture, the triumph of the Church, made up of Jew and Gentile, faithful unto the end, over the powers of this world and of Antichrist. "The same stone which the builders refused: is become the head-stone in the corner. This is the Lord's doing, and it is marvellous in our eyes. Blessed be he that cometh in the Name of the Lord; we have wished you good luck, ye that are of the house of the Lord."

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There is one thing to be noticed very particularly. Joy there is at relief from the assault of the enemy. The heads of the faithful are lifted up indeed, as their redemption draweth nigh; but at the same time there is a mourning—as the pierced hands and feet and side are seen. “They shall mourn for Him as one mourneth for his only son.”

And the reason is not far to seek. Then—and then only, when the Lord appears from heaven, then—and then only, will the Jews fully take to heart their long apostasy. They may have realised it to some extent before, when converted, but not in its full bearing and profound wickedness till they behold the Crucified, and see the hands and the feet that were pierced. Then, and then only, will they entirely and to the bottom of their hearts, be cut with sense of the national impenitence and blindness and resistance for so many centuries; then, and then only, will they see clearly how base and unworthy has been the national aspiration and labour after grabbing at money and hoarding it, whereas the true riches were passed by and refused.

But this mourning will not be confined to the Jew. “Then shall all the tribes of the earth

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mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew xxiv. 30). All the tribes of the earth—all called to a great united humiliation and mourning as one mourneth for his only son. Then will be man's realisation of his imperfection and shortcoming, self-will and neglect of duty, and lack of love.

We are so wrapt up in self-satisfaction, so vain in our own conceits, that we do not in the least recognise how far we fall short of what we ought to be, what God designed us to be, and to do in the world. Not, maybe, till we see the Saviour, will the light from His presence reveal all the spots and blemishes in our lives. How often have we worn a dress that in the chamber or by winter light, has seemed eminently respectable; but, when brought out into the blaze of the sun, we have found it to be spotted with grease, stained and threadbare, and with shame we have cast it off. So in the blaze of the glorious light from Christ, will we see our own shortcomings.

It maybe, one cannot tell, that then, at the last will be accorded to all mankind a final chance of salvation—if men will repent in dust and ashes, if they will acknowledge their own

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past transgressions—if they will mourn as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his firstborn, then the grace of God and pardon may be extended to such. Whether, when the soul leaves the body at death, it sees God and sees at once its own unworthiness, and then begins its mourning, or whether this will take place only at the revelation of the Son of Man at the last—is what is not revealed to us. But this we do know, that the human soul must endure some period of humiliation and tears before it can attain to a condition fitting to be ever with the Lord. Eyes, untrained to gaze on glory, dim and feeble, short of sight, must grow clearer, stronger, and strain for the light. Thoughts that were occupied only with the things of time, with the business and pleasures of life, must rise and turn to higher ideals, and shake off the soil of earth. Conscience, as it contemplates Divine perfection will see what God is, and how man has failed, will stretch towards Him, yet wail with shame as it recognises how blinded it has been by smug self-satisfaction. All that was of earth, sordid passion, human meanness, must be transformed, or burnt out as dross driven from the ore in the furnace.

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"Earth's horizon slowly fading,
Wider grows the heavenly span;
Care assumes another centre—
God, not man."

The mourning of Hadadrimmon was an annual, national lamentation in the plain of Megiddo for the death of Josiah, the good king, the restorer of the worship of Jehovah in the temple. The mourning that will take place when Christ appears will not be the wailing and gnashing of teeth through despair, but a wailing over the sin of causing the death of Christ, a godly sorrow, we may believe, working repentance. Not a profitless mourning, as was that of the people over the death of Josiah, but one out of which cleansing and recovery may come. For "blessed are they that mourn, for they shall be comforted."

It has been supposed that the time of purifying and cleansing is after death, when the soul leaves the body. We cannot say.

But, of this we may feel certain, for it is not matter of conjecture but of revelation, that on the appearance of the Son of Man, Jews and Gentiles alike will be overwhelmed with consciousness of sins of omission and sins of commission, and will be humbled and mourn in tears of self-reproach and sense of unworthiness to stand before the Lord of all the earth.

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"This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Hebrews x. 16, 17).

That even then there will be those who stubbornly, with their eyes open, will refuse to confess that they have been in the wrong, that they have been fighting against God, resisting His Spirit, opposing the truth, bearing arms against His Church, is what we may well conceive. The devils believe and tremble, but will not repent—pride stands in the way—and stooping is too humiliating an attitude for the natural man inflated with self-satisfaction. If he will not mourn and repent, there will remain for him condemnation to outer darkness.

Then will ensue the great purification spoken of by Malachi, the prophet: "Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The day of His appearance is one of purgatorial purification.

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The refiner of silver passes the ore through the flame till all dross is burnt out of it, and till he can see his own face reflected in the pure metal. So will Christ refine and purify those who are to be with Him in His glorious resurrection kingdom. But where there is no pure metal, naught but dross, that cannot be received, it must be cast away. I cannot think other than that the refining and cleansing will be allowed to those who, as an act of freewill, will submit to it ; and that the mourning as the mourning of Hadadrimmon, is that of those who will voluntarily pass through the ordeal, feeling their own unworthiness ; the fire or the soap, take which simile you will, being none other than compunction and shame of face felt in the presence of the surpassing glory and holiness of Christ ; and it is especially to this day of the Lord that applies the promise made of old, "Come now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

Chapter IX.

THE GENERAL RESURRECTION.

S. LUKE xiv. 14.

“Thou shalt be recompensed at the resurrection of the just.”

I SUPPOSE that most people would expect to receive the reward of good service done to God, and acts of charity done to their fellow-men, so soon as they leave this world and enter heaven. But no such thing. Our Lord says, “When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed ; for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just.”

So also in the description given by Christ of the judgment. “Then shall the King say to them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world ; for I

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was an hungered, and ye gave Me meat ; I was thirsty and ye gave Me drink ; I was a stranger, and ye took Me in, naked, and ye clothed Me ; I was sick and ye visited Me ; I was in prison and ye came unto Me " (Matthew xxv. 34-36). It is deserving of notice in this case that the righteous thus addressed express surprise, " Lord, when saw we Thee a stranger and took Thee in," and so on, " and the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Consequently, the righteous have no conception, till the general resurrection, of the reward that is to be theirs for their acts of mercy, and, moreover, the reward they receive is connected with this earth, which has become the Kingdom of the Lord. " Inherit the kingdom prepared for you from the foundation of the world."

In the parables of the pounds and the talents it is the same. The reward is not given till the King, the Master, returns and calls his servants to account.

And Christ's teaching always pointed to the reward accorded then and then only. He combated the teaching of the Sadducees, who

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said that there was no resurrection, and when they attempted to prove Him with the question about the woman who had seven husbands, He revealed that in the Kingdom of the Resurrection there would be no marrying or giving in marriage. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28-29).

After Pentecost, the apostles "preached through Jesus the resurrection from the dead" (Acts iv. 2). "Of the hope and resurrection of the dead I am called in question," said S. Paul. "I confess unto thee," said he to the governor, "that after the way which they call heresy, so worship I the God of my fathers. . . . And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 14, 15). "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection," wrote the apostle to the Romans. And the hope set before S. Paul, that for which he strove, was not to go to heaven, but "that I

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may know Him and the power of His resurrection . . . if by any means I might attain unto the resurrection of the dead." This was the prize of the high calling of God in Christ Jesus which he sought to attain (Philippians iii. 10, 11, 14). I might multiply quotations to show that the hope set before us is the hope of receiving the reward of dutiful service at the resurrection, and not before. The condition after death is one of expectancy and not one of fruition.

After death S. Paul desired to be with Christ, that is, to be in Christ's keeping. He did not expect to receive his reward for his labours till the end of all things. I think that this has dropped much out of consideration of Christians, and should be insisted on more fully. But we will pass on now to the condition of the resurrection. We know that all will be raised—some to condemnation, others to life; and we may be sure—indeed we are assured of it—that the resurrection conditions of the body will be different from what they are now, and also that there will be a great difference, a sliding scale of glory and beatitude hereafter, and the place of each individual in this scale will be determined by the righteous Judge.

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1. And first as to the great change. S. Paul says of this : The body "is sown in corruption ; it is raised in incorruption ; it is sown in dishonour ; it is raised in glory. It is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body." It is sown in corruption as we well know. Rapid decay sets in after death. At the resurrection there is no decay, for there is no more death to the saints and servants of God—therefore perfect eternal preservation.

It is sown in dishonour. The beauty has gone, the attractiveness of life, its animation is all lost, and therefore the body has to be thrust out of sight. But the resurrection body will be glorious, not merely shining and emitting light, but be surpassingly beautiful. When speaking with God the face of Moses shone. When Christ was on Tabor with Moses and Elias, He and they were in glory. "His face did shine as the sun, and His raiment was white as the light." As we have here suffered with Christ, we know that we shall be glorified together with Him. When S. John saw Him in Patmos, he beheld Jesus—the Alpha and Omega of our spiritual life. "His head and His hair were white like wool, as white as

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snow, and His eyes were as a flame of fire : and His feet like unto brass, as if they burned in a furnace." And as S. John tells us (1 John iii. 2), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when He shall appear, we shall be like Him ; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." This is the hope set before us to rise from our graves, and to rise glorious.

The third mark of the risen body is strength. The body is sown in weakness. As age and infirmities come on we lose the vigour we once had, and our great concern is our failing strength, our failing sight, failing hearing—the machine is breaking down, and no strength is left in us. But at the resurrection all the vigour of youth will be restored, and that in overflow, with abundant increase (Psalm ciii. 5). Then it will be that will be fulfilled the prophecy of Isaiah. "They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint" (Isaiah xl. 31).

The fourth mark is spirituality. It is sown

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a natural body; it is raised a spiritual body. What is meant by a spiritual body? Not one vaporous and unreal, but one very real yet without being carnal. "Flesh and blood cannot inherit the Kingdom of God: neither doth corruption inherit incorruption. . . . We shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

By no means must we suppose that a spiritual body is an unreal body. In His goodness God has given to us in Nature instances of transformation from lower conditions to higher. The butterfly is, so to speak, the spiritual body, whereas the gross eager-feeding, creeping caterpillar is the natural body. We sometimes consider ourselves as the summit of creation, and so we are so far as intelligence goes. But there are creatures

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below us that have powers and organs more highly perfected than ours. Take for instance the wings of the butterfly. They are the lungs of the insect drawn out from its body and used for carrying it, fluttering from place to place, and are painted with rainbow tints. Our lungs are folded up within our breasts. When we rise at the last day, possibly enough our lungs will be glorified into wings as those of the butterfly.

But it is idle to conjecture. Suffice it that we know that the risen body will be as unlike the natural body that was sown in corruption as the beautiful butterfly is unlike the mean grub, and that, nevertheless, identity will not be lost.

2. I pass on to difference of degrees. On this S. Paul insists. "There is one kind of flesh of men, another of flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." And our Lord teaches the same in the parable of the pounds.

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One faithful servant rules over ten cities, another over five. In the parable of the talents, one had five, and he gained other five. To him said his lord, "Thou hast been faithful over few things, I will make thee ruler over many things." And the same to him with two, who had gained other two. It has been supposed that the parable of the labourers in the vineyard contradicted this view. But it cannot be so. There is no yea and nay in Christ's teaching. That parable brings out another feature of the future condition. Each labourer receives a penny—but that signifies eternal life symbolised by the circle, with the figure of the Sovereign impressed in its midst. Each who labours receives eternal life, but each in eternal life, as shown by the other parables, receives more or less glory and honour and rule, according as he has deserved it. Some will be glorified as saints, others saved only with fear, as brands plucked out of the fire. God is just, and rewardeth every man justly. "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (S. Matthew xvi. 27).

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3. We come now to a very important point that demands consideration. What is it that infuses into our corruptible bodies the germ of the new resurrection life, and glorification?

The miracles of healing wrought by our Lord were figures of restoration from sin, but they were more than that, they were foretastes of the great healing of human nature of all its infirmities that He would effect as the great Physician of bodies as well as souls. It is noteworthy that many of these cures were wrought by His touch. He took Peter's wife's mother by the hand, so did He the daughter of Jairus. He touched the bier whereon lay the widow of Nain's son. He stopped the issue of blood in the woman who touched His garment. He opened the ears of the deaf by putting His fingers into them; He gave sight to the blind by touching their eyes. He cleansed the leper by putting forth His hand and touching him. The boy with the dumb spirit He took by the hand and raised him up, cured.

By this we see what is the efficacy of the touch of the great Healer and Restorer.

And He instituted the Holy Eucharist as the means whereby we might sacramentally,

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yet really, touch His risen body. Faith there must be in us, faith on our part which will enable us to receive benefit from His touch. "Your fathers did eat manna in the wilderness, and are dead. I am the Bread of Life. This is the bread that cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (S. John vi. 48-54).

Here then we see the means whereby, through the ages in His Church, Christ communicates to His faithful the germ of the new, glorified, resurrection life. As He died and rose again, so they that eat of Him shall live by Him.

But all those who were healed were not healed by His touch, some by His voice alone. So, doubtless, hereafter many will be saved and enter into life who have not partaken of the germ of the New Life; but the ordinary and appointed means is through faithful

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reception of Him sacramentally present on His altars.

Every man will be raised—some to life, others to death—there will be the resurrection to eternal life, so also to the resurrection to damnation; but only those who have approached Christ in faith, who have heard His voice, or who have received healing by His touch, can be partakers of life everlasting. By man came death, which passed on all men, for we all partake of the nature of Adam. By Christ comes the resurrection of the dead to a blessed life, by partaking of His nature, communicated to us in the way He has appointed—through His sacrament. But as “Jordan overfloweth all his banks all the time of harvest” (Joshua iii. 15), so doubtless, in the harvest at the end of the world, Divine grace and mercy will overflow the ordinary channels, so as to heal and cleanse others besides those who have lived and died in touch with the Lord and Giver of Life.

Chapter X.

THE GREAT CONFLAGRATION.

2 PETER iii. 12.

“ Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

As Jesus sat upon the Mount of Olives, the disciples came to Him privately and put to Him two questions, one relative to the destruction of the temple, the other concerning the end of the world. His answer was to both these questions, and inasmuch as the destruction of Jerusalem was a foreshadowing of the final destruction of Antichrist and of the enemies of God and of His Kingdom, the one answer melts into the other; but with a little attention we can distinguish what belongs to the first destruction and what to the second (Matthew xxiv. 3).

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“Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

Here we have the answer to the second question put by the disciples, “Tell us, what shall be the sign of Thy coming and of the end of the world?”

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But it applies as well, in a lesser degree, to the destruction of Jerusalem, about which they had asked first, and the Lord's reply is to both questions at once, for the first approaching desolation and ruin would be a figure of the future persecutions and assault upon the Church by Antichrist, the Son of Perdition, the Lawless One.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place, then let them which be in Judæa flee to the mountains . . . for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Here in the first place is reference to the desolation in the temple from which Christ had been ejected; but mainly to the last time when appears Antichrist, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians ii. 4).

Our Lord warns His disciples to escape from Jerusalem when they see the signs He foretold, and we know as a matter of history that they did so, and were not involved in the destruction

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of Jerusalem. But it also refers to the future great war, and exhorts those who then look for the signs and perceive them, "When they persecute you in this city, flee ye into another" (Matthew x. 23).

"Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

"Wherever the carcase is, there will the eagles be gathered together." This was an intimation to the disciples to observe the approach of the Roman standards, which represented eagles, as a certain sign of the coming destruction of Jerusalem.

"Immediately after the tribulation of these days," He proceeds, speaking of the times to come, of Antichrist, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and there shall appear the sign of the Son of Man in heaven: and there shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

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The only point in the prophecy that is at all perplexing is the assurance, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." This was true with regard to the fall of Jerusalem; which did take place within that generation. But with reference to the end of the world the word generation has a different sense, it is a promise that the spiritual generation, the generation of the faithful which is to be blessed, the Catholic Church with its ministry, shall not fail. He had warned the apostles and the faithful generally, that in the end of time there would arise numerous sects and denominations, professedly Christian, all clamouring to have Christ exclusively—lo! here is Christ among the Lutherans, here among the Presbyterians, here among the Baptists, here among the Methodists, here in the Salvation Army! But I say unto you, says Christ, that this generation, My Church, which I shall found, with which I shall be unto the end of the world, this generation shall endure till I come again. As David had said of old, "My seed shall serve Him, they shall be counted unto the Lord for a generation" (Psalm xxii. 31); where the Church gathered out of all nations, "the ends of the world shall

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remember themselves, and be turned to the Lord: all the kindreds of the nations shall worship before Him," are this generation of the faithful that is to endure.

The manifestation of the Son of Man in the clouds of heaven precedes the judgment, the overthrow and utter destruction of Antichrist, the mourning of those who have been deceived, and turn in penitence and humiliation, and the separation of the good from the bad, the sheep from the goats, with the blessing pronounced on the former, and the curse lighting on the latter.

It is not my purpose in this series of papers to enter on the particulars of the Last Judgment, as I purpose confining my attention to the hope that is set before us, *i.e.* to the restitution of all things.

We are told by S. Peter that once the world was destroyed by water, that is to say the ungodly were swept away, and the face of the earth was renewed.

"But the heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . The day of the Lord will come as a thief in the night, in which the heavens

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shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." So of old, Isaiah had prophesied, "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall pass away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner; but My salvation shall be for ever" (Isaiah li. 6). Here is distinctly foretold the mighty conflagration and the destruction of the ungodly, but simultaneously the salvation of the Lord's people.

How the saved will pass through this great ordeal we are not informed, but God will preserve them, His salvation will be with them. The resurrection body, the spiritual body, may-

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be, will not be affected by fire any more than the bodies of the three children in the furnace. And God has promised, "I have covered thee in the shadow of My hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people" (Isaiah li. 16). Then when old things shall have passed away, He will renew the face of the earth, but in fashion it will be changed. The earth and the heavens, purified and glorified, will become a new earth and new heavens. Isaiah foretold this. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad, and rejoice for ever in that which I create" (Isaiah lxxv. 17). "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain" (Isaiah lxxvi. 22).

Heaven and earth will have passed away in the form in which we have known them, with the blemishes and the scars of transgression on them, the blight will have been swept from earth by fire as the evil generation was swept off it by the waters of the flood—but in substance they will remain, changed beyond our power of conception.

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Common soot can pass into a glorified form and become the sparkling diamond, and this is but to us a token and a sign of what God will do, when He shakes mightily the earth, and transforms, and re-creates it. The works that are in the world will be destroyed, and all things that offend will be effaced. It may be allowed us to ask whether the beautiful creations of man's genius, works of sculpture, painting, architecture, that have been mutilated, degraded, lost, by violence, or by time—whether they may not be restored and remain, even those destroyed, reappear in the new earth—for it is only that which is evil and an offence that will perish.

This is conjecture alone, and must not be pressed as more than possible, but perhaps some force may be lent to it by the words of S. Paul, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there-upon, he shall receive a reward" (1 Corinthians iii. 13, 14).

Although S. Peter certainly speaks of heaven and earth being destroyed by fire, it must be

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remembered that he had just spoken of the world as having been destroyed by the flood. Moreover, the use of the word fire is repeatedly employed in Scripture, without physical burning fire being signified. In the prophecy of Daniel (vii. 23), the body of the beast which is declared to be a human institution, an empire, is given to the burning flame; and this is explained to be the consuming and taking away, not of material matter, but of dominion. The prophet Isaiah also (lxvi.) speaks thus: "Behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebukes with flames of fire. For by fire, and by sword, will the Lord plead with all flesh," and immediately after is described the gathering of "all nations and tongues, and they shall come and see My glory"; and the permanency of the new heavens and new earth is declared. "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." This is surely a prophecy

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of the regeneration of all things, and the fire represents God's judgment on the world of the ungodly, but not necessarily actual physical fire. So in chapter xxx. "Behold, the name of the Lord cometh from far, burning with His anger and His tongue as a devouring fire; and His breath as an ever-flowing stream, shall reach to the midst of the neck, to sift the nation with the sieve of vanity. . . . And the Lord shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." And this is to destroy the kingdom of Assyria. "For Tophet is ordained of old; yea, for the king it is prepared; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

This is full of poetic and figurative words, the chariots of God, the sieve, the tongue as a devouring fire, but physical fire is not meant here. The whole prophecy applies first and in part to the King of Assyria, finally and in full to the overthrow of Antichrist.

In Psalm cii. it is said, "Thou, Lord, in

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the beginning hast laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; they shall wax old as doth a garment; and as a vesture shalt Thou change them, but Thou art the same, and Thy years shall not fail. The children of Thy servants shall continue; and their seed shall stand fast in Thy sight"; and this on the earth although changed. Indeed, nothing is more certainly proved than the permanence of matter and the continuance of force. We cannot destroy matter, we merely change its form. We cannot expend and exhaust force, we alter its nature or direction. And surely what God has created is to endure. He is not a God to blot out of existence what He made and pronounced very good, but to change and renew what has been decayed, and has fallen from its first estate. The agent of this transformation may be physical fire, but if it be so, it will have no power against the servants of God, the elect. Their seed will stand fast in His sight.

Chapter XI.

THE NEW JERUSALEM.

REVELATION xxi. 3.

“Behold, the temple of God is with men.”

THE first chapter of Genesis records the creation of the world. The rest of the Bible records the revolt of man against God, and His incessant striving to bring man into obedience and to rescue man from the bondage of evil into which he has lapsed. The last two chapters in the Canon of Scripture describe the triumph of God, and the restitution of all things. The name given to Jesus was Emmanuel—God with us. But alas! God has been with us but very partially, here and there in faithful hearts, and in His Church, striving to revive man from the effects of the fall, yet effecting this only in part. But Emmanuel—God with us—will be a reality eternally present

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hereafter; and this is the hope that is set before us. The world moves in cycles. Now there is an era of earnestness, of sanctity, of strenuous endeavour after God, of victory over the world; then ensues a relapse, as the powers of evil gain the upper hand, but not for ever. Again comes a breath from above, a stirring of the dry bones, a quickening of the spiritual life; and then again a period of apathy and sensuality and disregard of God. But the culminating period of holiness and of the spread of the Gospel, of zeal and love to God, will be some time before the end, when the Jews are converted, and the Church's wounds are healed, schisms have ceased, and the One Body is everywhere recognised as the Kingdom of Christ upon earth.

This, however, will not last. The very triumph of the Church will stir up all the evil elements there are in the world, the lust of the flesh, the pride of life, the Satanic power will revolt, and for a while will succeed. But only for a while, and then Christ will come in the clouds of heaven to judge the world.

After the judgment will ensue the great regeneration of creation; the new heavens and the new earth will be in reality the renewed,

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re-created heavens and earth, that have passed through the purgatorial fire.

And then shall be seen "that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God, and a light like unto a stone most precious, even like a jasper stone, clear as crystal." "And I saw," says S. John, "no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Now mark what follows. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (xxi.). Here you have distinctly portrayed the beautiful city of the saints, the glorified, to which go up the tribes of the saved, "the nations which

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are saved." There will be the saints to reign with Christ in glory everlasting in the New Jerusalem and there will be also such as are in the renovated earth, who go up to Jerusalem to worship, but who are not exalted to the highest state of glorification.

Now this prophecy of S. John is in complete accord with the prophecies of old. "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. ' . . The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine

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altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. . . . Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. . . . The glory of Lebanon shall come unto thee, the fir tree, and the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy

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walls Salvation and thy gates Praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isaiah lx.).

It will be seen that figures and expressions used by Isaiah reappear in S. John's Revelation, showing that both refer to the same event. It is not possible for anyone to so explain away the prophecies of Isaiah as to make them represent the Church with the nations gathered into it from the reign of Constantine, and that to be a final and complete fulfilment. In a measure no doubt it is, but in a limited measure only, just as every prophecy fulfils in part and in places, but still awaits universal fulfilment. But the adoption of its most striking figures by the seer of the Apocalypse, and their application to the regeneration and to the conditions in the new heavens and new earth show that their final fulfilment is still future.

In the revelations of Isaiah we see the distinction drawn between the true Israel and the Gentiles. The true Israel inhabiting the heavenly Jerusalem and the promised land, the new Eden around it, and with the Gentile

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nations afar, coming there to worship and bringing gifts, ruled in righteousness—that is what we are shown.

As I understand it, the true Israel are the glorified, the saints, including holy men out of the elect seed, and also the blessed ones out of every nation and language who have been perfected in the Catholic Church. Christ, as S. Paul says, “is our peace, Who hath made both one, and hath broken down the middle wall of partition between us; . . . that He might reconcile both unto God in one body by the Cross. . . . Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God (Ephesians ii. 14-19).

There is no more Jew or Gentile in the Church of the living God; Jew and Gentile alike have won their place in the heavenly Jerusalem by holy lives, by faith, and by sacramental communion with Christ. But without the circle of the glorified there are still Gentiles, that is to say, nations and peoples, who are saved indeed, some of them as brands plucked out of the fire, others nearer to the great source of light and blessedness, but all in their several degrees content and happy, for all are delivered from

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the bondage of corruption, and all freed from temptations by the devil, whose works have been destroyed.

There will be then, as there are now, different capacities for happiness. Some will be more intellectual, some more spiritual, some more appreciative of the beautiful, than others, as now, for each individuality will be preserved. But all, as far as their limitations will allow, will be happy. As in the banquet at Shushan the palace, when the king made a feast for all the people, "They gave them drink in vessels of gold (the vessels being diverse one from another) and royal wine in abundance" (Esther i. 7), so will it be in the new created earth. Each will be given the royal wine of happiness in the golden vessel of his heart, according to his capacity—the capacity of one being diverse from the capacity of another.

In this natural world there are infinite gradations of life, from the lowest unconscious life in a lump of vitalised jelly up through the stages of the vertebrate animals to man. There are infinite gradations of life in the vegetable world, from the lichen up to the rose, the oak and the palm. Gradations of

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every kind we find in man. No two are alike, no two have identical mental faculties, and powers of perception, and interests. There is no uniformity anywhere in nature, and nature is the articulation of the thoughts of God: with Him is no variableness, nor shadow of turning; and we have no reason to suppose that His universal law will be reversed in the re-created world: that all will be reduced to one dead level of common capacity and equality of powers.

Just as in traversing the vegetable kingdom, and again the animal kingdom, through millions of species, we find distinction between anyone and its neighbour, so is it among the species of men, and so must it be hereafter, unless individuality is to disappear in a sort of Chinese uniformity. And though there will be degrees of happiness, there will be perfect content. In the natural world, does the cat feel envious because it is not a dog? Only in fable does the frog blow itself out to be equal to the ox. In the vegetable world, each plant is content to be what it is, to have the attributes, the beauty that God has given to it. The pimpernel is satisfied to open its scarlet petals to the sun and be

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the poor man's weather-glass, and has no ambition to be the drooping harebell on the wall. And the lily does not boast itself against the speedwell. So, I conceive, it will be hereafter. Everyone will feel that he is in that situation best suited to him, and most justly accorded to him. There were different precious stones in the foundations of the heavenly city seen by John, different in lustre and in colour, but all precious, and all built into the everlasting structure.

Half the unhappiness in the world is caused by envy and discontent, but these are tares sown by the Evil One, and when his power is broken, envy and discontent will have vanished, and all will be satisfaction and peace.

In this world there are differences in moral and spiritual life. A few men have their wills in accordance with God's will, and instinctively, as I may say, cleave to that which is good, love God's service and delight in prayer and praise. A few others have devilish wills, even where all surrounding circumstances conduce to goodness. But the vast majority of mankind is placed in a continuous series, containing an infinite variety of gradations between one and the other of the above two limits. If

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they transgress God's law, it is because they are tempted and have not the moral power to resist. How admirably S. Paul describes the condition of man, "I know that in me (that is, in my flesh,) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil that I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind" (Romans vii. 18-23).

This is precisely the condition of the vast majority of men. Then consider how many millions never have any other law written in their hearts save the law of Nature; how many are brought up in the haunts of vice, and have their minds corrupted from an early age, and the law of Nature effaced by foul hands. Think how many are born in an irresponsible condition, with deficient mental faculties.

It has been said: "One out of every thousand of our species has been born and continued through life in a state of idiocy.

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Has it ever struck the reader that this average would on the supposed population of the world since Adam show the astounding result that a hundred million of our race, a hundred million who shall rise from the dead, and for whom a Saviour died, have passed the whole of their life here in this irresponsible state? A hundred million human beings, who have never known right from wrong, are to live for ever in the body." Are a hundred million men to go to heaven without faith, or to be damned without sin? Then again, "if there be a hundred million who are to rise, having lived in an irresponsible condition, how many hundred thousands of millions are there who, in their dense ignorance, literally unable to count five, and in this Christian land literally ignorant of the historical difference between Moses, Pontius Pilate, and the Lord; literally taught to lie and steal as a duty to their parents: how many of them are there who have been so near to irresponsibility in this their time of probation, that the same difficulties stand in the way of our declaring anything about them, as in the case of idiots?" *

* *Heath (D.I.)*, "The Future Human Kingdom of Christ," London, 1852.

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Now if we allow that there are gradations in nature everywhere, and there are gradations in moral and spiritual holiness, and in moral and spiritual obliquity—gradations in responsibility—and if, as we are assured by S. Paul, there will be gradations in the world to come, then surely we see that the prophetic utterances relative to the heavenly Jerusalem, the mother of us all, the dwelling-place of the saints, and the circles of the nations without—the saved, placed in their several positions, and enjoying happiness in their several degrees, according to their capacity, forms a vision in absolute harmony with all God's work and God's order as we see it in Nature. We see in this life the three classes, shading imperceptibly one into the other, there are those who resist evil, those who submit to evil, and those who love evil, and the characters of these latter will remain after that the power to do evil has been taken from them. The first will be the Saints of God, the last will be cast into outer darkness, where shall be the fire of impotent hatred, ever burning, and the worm remorse, not remedial repentance, never dying. But the intermediate mass of mankind may surely be regarded as

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saved by Christ, and placed by a righteous Judge in their several allotted portions, according as have been their impulses, their opportunities, their temptations, and their deserts.

God will bring the prisoners out of captivity, that is, those here described who were overcome of evil, not willingly, but through weakness, they will be released from their bonds; but the runagates shall continue in scarceness, the men whose wills are irrevocably set against God, and whose pride will not suffer them to allow that all their lifetime they fought against the truth.

So God's great work will have been accomplished. The happiness marred by the fall will be restored, the power of Satan will have been broken for ever, the tabernacle of God will be with men, and then, and not till then, fully, will Christ be our Emmanuel, God with us.

Chapter XII.

THE "LAUS PERENNIS."

REVELATION iv. 8.

"They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

WHEN the first covenant was made with Moses he ascended into the mount, and was shown the pattern of heavenly things, according to which pattern he was to make the tabernacle, and model the worship of the people and priests (Hebrews viii. 5). And when the New Covenant was made S. John was caught up into heavenly places and was shown the order of heaven, and the worship that would be hereafter, as the model for divine worship in the Church beneath. But it is not to be supposed that John was specially commissioned to shape the Eucharistic liturgy of the Church. What he saw

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in vision was but the same kind of worship as that offered in his church of Ephesus, and in every other church of apostolic foundation, though, of course in a time when the Church was poor and persecuted, the divine service could in no measure attain to the splendour and beauty of the Eucharistic adoration in heaven.

The apostles had been instructed by Christ in the great Forty Days, in all things pertaining to the kingdom of heaven, and assuredly also how the one great act of worship, the commemorative sacrifice of His death was to be celebrated.

As the law was a schoolmaster leading to Christ, so was Christ the guide leading to His Kingdom, the Church. He took man, as did the Samaritan, and confided him to the host of the inn—His church with its ministry.

When S. John looked into heaven and saw the worship there, then he saw what Christ had appointed. How splendid is that picture of worship given in the Revelation of S. John : "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands

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of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 11-13).

It is a vision of what shall be, when the veil is taken away from the hearts of the dumb members of creation, and they with men and angels join in this great chorus of adoration; it is in anticipation of this that we sing the Song of the Three Children, "O all ye works of the Lord, bless ye the Lord, praise Him, and magnify Him for ever."

Now it is but angels and men and women, in the Church of God, who give intelligent and loving worship; but hereafter real worship will be given by everything that God has made in the new heavens and the new earth.

Worship is the homage of the creature to

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the Creator. It is more, it is the outpouring of thanks and praise from the redeemed to the Redeemer, from the sanctified to the Sanctifier.

There is no pulpit in heaven. The pulpit is a temporary and removable bit of furniture in the church. It serves as the place whence the commissioned minister of the Great Prophet exercises his delegated prophetic office as teacher of the people. But in the New Jerusalem there will need no teaching. "They shall teach no more every man his neighbour, and every man his brother," saying, "Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi. 34). Hereafter will be the same kind of worship as was offered in the Church on earth, only on a far grander scale, and with pomp and splendour that the militant and persecuted Church could not attain to.

The features of the heavenly worship are these. The throne of God with four and twenty elders in an arc about the throne, and before the throne a golden altar on which is Christ as the Lamb that had been slain. Elders and the blessed who sing in

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chorus of praise to God the Father, and in worship to Christ, are clothed in white robes, and the elders are crowned and bear incense vials that they offer before the altar.

In the primitive Church the arrangement was this. There was a semi-circular apse to the east with the throne of the bishop in the midst, and benches in an arc to right and left, occupied by the priests, the elders, clothed in white robes. In the midst, before the throne, stood the altar, and the great act of worship was the Eucharist, the commemoration of the death of the Lamb of God, and prayer and praise put up to God the Father, and worship given to Christ. Some of the words that S. John says were sung in heaven were introduced into the divine liturgy on earth. In heaven the elders were crowned, but in the Church on earth only the bishop was crowned with the mitre, as the representative of the authority of God in the earthly tabernacle. The elders in heaven had accomplished their warfare and the crown laid up for them was won and is worn. But for the elders on earth this could not be predicated, consequently they did not wear the crown, only the bishop, in token that

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he represented the authority and commission of Christ as King in His earthly kingdom.

The word "worship" has lost its significance among a host of Christians. They talk of attending public worship, when what they go to is mainly a preachment. They go to the conventicle to get good, and not to give adoration, and homage, and praise. But to worship means to give, and contains in it no conception of receiving anything.

But the throne of God will remain among men. "Thy throne, O God, is for ever and ever" (Psalm xlv. 6). And the altar is there, not that there need be any more sacrifice for sin, but that for ever the redeemed may offer unto their Redeemer their praise and adoration for having bought them with His precious blood, and bought back for them their glorious inheritance.

We pride ourselves in the Church of England that we have cast out the errors of the Roman communion, that we rejected the encroachments of the Papacy, and purged away many gross superstitions that had crept in by little and little. And we do well. We have just cause to be thankful for this. But let him that thinketh he standeth

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take heed lest he fall. In the Church of England, through apathy and coldness of heart, we have erred quite as grossly as has the Church of Rome, only in another direction. There the sin has been one of commission, with us it is the sin of omission. We have or rather had practically set aside the divine institution of the Eucharist as the central act of worship on the Lord's day, and have substituted for it the monastic and clerical office of Mattins that does not rest on divine institution. Yet in the primitive Church, in every branch of the Catholic Church throughout the world, to this day the Holy Eucharist is the one great public act of thanksgiving, wherein ever "with angels and archangels, and all the company of heaven we laud and magnify" God's "glorious Name; evermore praising Him and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord, most high."

That the Holy Eucharist should not be celebrated every Lord's Day and every festival probably never entered the heads of the reformers. Nor did it occur to them that more than half the congregation would fly

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from the church, as bats from the light, before the central and significant portion of the Divine liturgy began. There is not a word in the service to enjoin the withdrawal of such as are not communicating. It is as though great preparations were made for the coming of a king, but no sooner do the trumpets sound his approach, than the crowds run away and leave the street empty through which he passes. Much the same sort of thing will happen when Christ appears at the end of the world, then "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free-man," will flee before the presence of the Lord and seek to hide them from the brightness of His appearing, crying to the mountains and rocks, Fall on us.

The Holy Eucharist is the commemoration of the sacrifice of the death of Christ. It is a communion as well, but that part of the great act of worship will fall away hereafter, as will the preaching; the abiding portion will be the Eucharistic adoration, as is shown us in the Revelation of S. John.

To that great act of worship the nations of

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the saved will come up. "Our feet shall stand in thy gates : O Jerusalem. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord" (Psalm cxxii. 2-4).

When Christ purged the temple at Jerusalem of the buyers and sellers, He said, "Is it not written, My house shall be called an house of prayer for all nations?" That the then existing temple built by Herod never would be. In a few years it would be laid even with the ground, not one stone left upon another.

It cannot be doubted that it does apply to the material temples or churches that would be raised throughout Christendom, as also to His spiritual Church, in which was to be no buying and selling of holy things. But if we compare the quotations with the context in Isaiah (lvi. 7), we see that something further is meant. In the same passage Isaiah says that the burnt-offerings and sacrifices of Gentiles shall be accepted on God's altar at Jerusalem. Now we know that the Gentile members of Christ's Church have indeed offered acceptable spiritual sacrifices and offerings of burning love, as also incense of prayers, in

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many places, but as yet not unitedly in Jerusalem. The prophet's words still await fulfilment. Isaiah says elsewhere (ii. 2), "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Can this be said to have been fulfilled in Christendom? Where and when has war ceased? In this passage we have the tribes going up to Jerusalem to worship. If rebuke be spoken of Jerusalem, it is gentle rebuke for the past with assurance of peace for the future.

Again, in chapter xxxv., Isaiah describes

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the new creation, when the desert shall rejoice and blossom as the rose; and he says that a highway will be there—the way of holiness, “and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.”

It seems to me that if we evaporate the Word of God into unsubstantial poetry, as so many do, allegorizing all plain statements away, it goes near to making the promises of God of none effect by our traditions.

Remarkable is the persistence of the pilgrimage instinct of man. It exists and is cultivated as a duty among the Moslem. It existed among the heathen. It manifested itself strongly in the Church through all ages. Among the Jews there were the annual pilgrimages to Jerusalem, ordained by God. In the dissenting community of the ten tribes it existed, it continued among the Samaritans. It is found among us in the English branch of the Catholic Church, in our choral festivals, when the parishes—as tribes—go up to the Mother Church of the diocese with psalm and hymn. It is found outside the Church among the sects in their revivals and camp meetings. Surely this instinct—a religious instinct—is implanted in man by the Creator as

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a foreshadowing and preparation for the great pilgrimages that will take place in the renewed earth, of the nations of the saved going up to Zion with songs of everlasting joy to worship in the heavenly Jerusalem set up on earth—then become the house of prayer and praise for all nations. How glorious, how inconceivably glorious, will then be the great Eucharistic homage and praisegiving offered in the Temple not made with hands, eternal in the heavens, Jerusalem the Golden, Jerusalem the Mother of us all, when all that are in heaven and in earth, in the waters, man and beast, the bird of the air, the fish of the sea, the flower of the field, conscious of the presence of the Creator and Re-creator of the universe, join in one triumphant hymn of praise. Then—and not till then—with prayer poured forth from millions of hearts, through many ages, will be fulfilled literally and fully:—"Thy will—done on Earth, as it is in Heaven."

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THE PROPHECIES CONCERNING ANTICHRIST.

THE primitive Church, basing its convictions on the plain words of Scripture, held that there would occur before the end of all things a great Apostacy, promoted and headed by some one person, or power, described in Scripture as the Little Horn, the Beast, the Man of Sin, the Son of Perdition, and the Wicked, or, to be more exact, the Lawless One, Antichrist.

It further held that this falling away would take place shortly before the Second Coming of the Son of Man; and that the persecution of the saints arising out of it would last three years and a half.

It further held that the Antichrist would be

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an infidel who would give no honour to God, suffer no religious worship to be paid except to himself, and that he would specially war against the Holy Eucharist, and would so far succeed as to abolish the daily sacrifice and oblation, which is the Eucharist.

Modern Protestant commentators have broached theories the reverse from this, which is the Scriptural and Catholic doctrine.

They understand the Apostacy to have begun even before the time of Constantine, and to have gone on under the Papacy, and to have lasted some 1,570 years; they suppose the Church of Christ to have virtually perished, only a remnant remaining in obscure sects, as the Waldenses and Albigenses, these latter not being Christians at all, and in Lutheranism and Calvinism and Zwinglianism. They further maintain that Antichrist is a Christian bishop, professing to be the vicar of Christ upon earth, and to act for His glory.

Now, if this view were accepted, it would be a confession of the failure of Christ's promise, "Lo, I am with you unto the end of the age." It would be an admission that the Church existed only sporadically, that there was no living constituted kingdom of Christ on earth,

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with the indwelling Spirit guiding into all truth ; that there is no such a sin as heresy, no such a sin as schism, because there is no body of truth, no constituted kingdom from which man can break away.

Not only so, but the One Man of Sin is multiplied into 280 popes, most of them excellent men, striving to spread God's truth throughout the world and at war with evil. But that such wicked popes as Paul II., Sixtus IV., Innocent VIII., Alexander VI., Julius II., Leo X., were foreshadows of Antichrist in certain of his aspects ; that even right-intentioned popes as Gregory VII., Innocent III., and Pius IX., who tried to do right in an antichristian manner, were also foreshadowings in another aspect, need not be doubted. But it is simply absurd to suppose that some 280 popes through a period of over fifteen centuries can be the one man of sin who is to triumph for three years and a half, and the theory of these exponents may be dismissed into Limbo. So also may the many and contradictory explanations of the fulfilment of prophecy as supposed to be accomplished. No two commentators are agreed, and they can only fit accomplishment with prediction by torturing either the text, or

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more usually the facts of history to suit their preconceived notions.

Neither Daniel nor S. John foretells the history of Christ's Church ; both concentrate their attention on and reveal events connected with the end of all things, and Daniel is especially explicit relative to the brief reign of Antichrist and the persecution of the Church then. But, as I have said elsewhere, the prophecies receive partial fulfilment again and again as warnings to the Church what to expect, and how to prepare against the great time of wrath.

"As the Apocalypse is called the 'Revelation of Jesus Christ,' so the book of Daniel appears to me to be (if I may use the expression) the Revelation of Antichrist. There is, to be sure, much revealed respecting Antichrist in the Apocalypse; and his history, and proceedings, form one great subject (or rather, perhaps, are intimately connected with that which does form the great subject) of that revelation; but the *prediction of Antichrist*, his rise, progress, and destruction, appears to be the chief object of the book of Daniel, while the triumph of Messiah is more briefly stated."*

* Maitland (S. R.) An attempt to elucidate the prophecies concerning Antichrist, London, 1830.

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In the Book of Daniel there are four visions connected with this : (1) The vision of the Image (ii. 31-45); (2) The vision of the Four Beasts (vii.); (3) The vision of the Ram and He Goat (viii.); (4) The vision of the Infidel King (x., xi., xii.).

1. The vision of the Image was given to Nebuchadnezzar, to make known to him what should be "in the latter days." The king himself was symbolized by the head of gold, and the other parts of the Image prefigured three kingdoms which should arise in succession, after the Babylonian of which he was the head.

It is generally assumed that these three are the Medeo-Persian, the Grecian under Alexander and his generals, and the Roman empires. But this can hardly be maintained, for the Babylonian empire was not destroyed nor essentially altered, when Darius the Mede and Cyrus the Persian obtained possession of Babylon. Daniel did not so regard it, for he says (v. 30), "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Mede took the kingdom"; and again (ix. 1), "Darius the son of Ahasuerus, of the seed of the Medes, was made king over the realm of the Chaldeans." There was a change of dynasty, but the empire remained

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intact. And if we make the second empire to be that of Persia beginning with Cyrus, it does not meet the requirement of the prophecy, which announced that this second empire should be "inferior" to the first; which it assuredly was not, as it was greater than the kingdom of the Chaldeans founded by Nebuchadnezzar.

Rather is the second empire that of Alexander, which does not answer to the prediction of universal sovereignty foretold of the third.

That third must be the Roman empire which "bare rule over the whole earth" (ii. 39).

Accept this, and the fourth empire is still to come, that to which Daniel's eyes are mainly directed, the empire of the Man of Sin, which is still future, and which is to be destroyed by "the stone cut out of the mountain without hands," and which "became a great mountain, and filled the whole earth."

That stone cut out of the mountain without hands is the triumphant Kingdom of Jesus Christ, which will in the end destroy Antichrist, and occupy and fill the renewed earth. The Church did not destroy the Roman empire. That went to pieces before the barbarian hordes from the North. The Church had nothing whatever to do with its downfall. The fourth empire is to be divided

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among kings, much maybe as the German Empire has its kings under it, as Napoleon, Emperor of the French, ruled over a parcel of kings created by himself; and in the days of these kings, the God of Heaven will exalt His kingdom and break in pieces the other, and His shall stand for ever and ever.

That I take it to be the true signification of the first vision.

2. The vision of the Four Beasts has been taken to correspond with the four parts of the Image. It is declared that the fourth beast is the fourth kingdom upon earth (vii. 23), but there is nothing to assure us that the other three represent consecutive empires. Several new particulars are introduced in this vision. It is said to be "diverse" from the other, and that it will be divided among ten kings, and that among these ten an eleventh will arise, who will subdue three of them, and that he shall blaspheme God, and persecute the saints during a time, times and the dividing of a time, that is to say for three years and a half.

Here we have a picture of Antichrist arising among the kingdoms of this world, making himself master of a portion of the earth, and setting himself determinately against God.

Then at the end of the three and a half years,

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his dominion shall be taken away by the Ancient of Days, coming in judgment, when the kingdom will be given to the saints of the Most High, under the Son of Man reigning as supreme ; and when the fourth beast is slain, the other three will be prolonged in existence for a season, but without dominion. This, the only difficult bit in the prophecy, may refer to the persistence of nationalities for a while in the new heavens and new earth.

3. The third vision is that of the Ram or He Goat. In this vision only two beasts are seen, symbolizing, as we are informed, the Kings of Medea and Persia, and the King of Grecia, Alexander. From amidst the four horns of the he goat there arose a little horn, probably the same as the little horn in the vision of the four beasts, for the same things are predicted of both. Of the horn of the fourth beast it is said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High," and also it is said that he "made war with the saints and prevailed." And of the horn of the he goat it is said, "He magnified himself even to the Prince of the Host ; and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down," and again he "shall

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prosper and practice, and destroy the mighty and holy people."

This was, indeed, fulfilled in part by Antiochus Epiphanes. He displaced the High Priest Onias, and set up Jason in his room, and the use of his power made by the usurper was to Helenise the Jews. It was worse under Menelaus, who bought the High Priesthood of Epiphanes, put Onias to death, and ejected Jason. Bloody conflicts ensued, and Antiochus, pretending to see in these troubles the beginning of a general revolt, marched upon Jerusalem, gave the city up to pillage, and the temple to profanation. Two years later, returning discomfited from Egypt, he sent his general, Apollonius, to Jerusalem, and initiated a persecution, the object of which was to sweep away the worship of Jehovah, and to compulsorily convert the Jews to Greek idolatry. The royal agents passed up and down through the land, destroying all copies of the Law on which they could lay their hands. In December, B.C. 167, a Pagan altar was set-up in the temple, and sacrifice was then offered to one of the Helenic deities. Then ensued a terrible persecution, described in the Books of the Maccabees, and to which the apostle refers in his splendid description of Faith in those who "had trial of cruel

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mockings and scourgings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth " (Hebrews xi. 36-38). But, although the prophecy of the little horn of the goat was most certainly fulfilled in part in the persecution by Antiochus Epiphanes, yet its complete and final fulfilment will be at the end in the great persecution by Antichrist.

The duration of the period from the beginning, with the taking away of the daily sacrifice to the final cleansing of the sanctuary is said to be 2,300 days, somewhat over six years.

4 The vision of the Infidel King. This vision was not accompanied by any symbolical representation. The angel appeared to Daniel and revealed to him what would come to pass under the domination of Antichrist, figured before as the little horn of the fourth beast and the little horn of the goat.

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THE LITTLE HORN OF THE FOURTH BEAST.	THE LITTLE HORN OF THE HE GOAT.	ANTICHRIST.
"A little horn" (vii. 8). "Shall think to change times and laws" (25).	"At the time of the end shall be the vision" (viii. 17). "To make known what shall be the end of the indignation" (19). "A little horn" (9). "Through his pol- icy he shall cause craft to prosper in his hand" (25). "By peace shall he destroy many" (25). "He magnified himself even to the Prince of the Host, and shall stand up against the Prince of princes" (11, 25).	"In the latter days: for yet the vision is for many days" (x. 14). "Even to the time of the end" (xi. 35). "At the time of the end" (40). "He shall pros- per until the indig- nation be accom- plished" (36). "A vile person (21), with a small people (23), shall obtain the kingdom by flatteries (21), shall work deceitfully (23), forecast devices, &c." (24). "He shall come in peaceably (21), and with the arms of a flood shall they be overflowed from before him, and shall be broken" (22). "He shall exalt himself and mag- nify himself above every god" (36).

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THE LITTLE HORN OF THE FOURTH BEAST.	THE LITTLE HORN OF THE HE GOAT.	ANTICHRIST.
"He shall speak great words against the Most High" (25).	"By him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and a host was given him against the daily sacrifice" (11).	"And shall speak marvellous things against the God of gods" (36).
"Made war with the saints, and prevailed against them" (21).	"It cast down the truth to the ground (12), and shall destroy the mighty and holy people" (24).	"Arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice" (31).
	"Practised and prospered" (12).	"They that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, and by captivity, and by spoil, many days" (33).
	"He shall be broken without hand" (25).	"Shall prosper till the indignation be accomplished (36); to the time of the end" (35).
"He prevailed until the Ancient of Days came" (vii. 21, 22).	"He shall stand up against the Prince of princes" (25).	"He shall come to his end, and none shall help him" (45).
		"And at that time shall Michael stand up, the great prince that standeth for the children of the people" (xii. 1). *

* This is from Maitland *op. cit.*

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That the persecution of the faithful in Judæa, under Antiochus, was a prefiguring of the persecution of the Church by the heathen Roman empire is clear enough, and this persecution is also in itself a figure of the final persecution before the end come. In little, the persecution and the infidelity rampant at the French Revolution, was also a foretaste of the last great struggle of the world-power against Christ and His Kingdom. That is plain enough. At the Revolution there was a change of times and laws (vii. 25). Great swelling words were spoken against God (vii. 25 and xi. 36). The daily sacrifice was taken away. It was made penal, a capital offence to celebrate the Holy Eucharist (viii. 11, and xi. 36). The sanctuaries throughout the land were polluted, and the goddess of Reason set up. But that was but for a time. Yet this was but in small, and in one nation, what we are led to expect will be everywhere, a general revolt against Christ and His Kingdom, the Catholic Church.

Our Blessed Lord gives us other signs: a general falling away from the Catholic faith (Luke xviii. 8). This is insisted on by S. Paul (1 Timothy iv. 1, and 2 Thessalonians ii. 9); because wickedness shall abound, Christian charity shall wax cold (Matthew xxiv. 12).

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S. Paul shows that there will be a general relaxation of morals (2 Timothy iii. 13); and that there will be a profession of godliness, but a denial of its power (2 Timothy iii. 5), even a denial of our Lord's divinity (1 John ii. 22). Dissent from the Church will abound, as our Lord proclaims (Matthew xxiv. 5, 11, 24); there will be remarkable wars, earthquakes, and signs from heaven (Matthew xxiv. 6, 21). And the Jews will be converted (Hosea iii. 5; Romans xi. 23, &c.; 2 Corinthians iii. 16).

The visions of the Apocalypse are a filling out of the prophecies of Daniel. Power will be given to Antichrist over all kindreds and tongues and nations (Rev. xiii. 7). The ten horns are ten kings—these have one mind, and give their power and strength to the beast, the world-power, represented by and summed up in the Man of Sin (xvii. 12). Power will be given to him for forty and two months, the one thousand two hundred and ninety days of Daniel. The power will be given him to make war for forty and two months, against the saints and to overcome them (xiii. 5, 7). On his head is the name of blasphemy, he has a mouth speaking great things against God, blaspheming His name, and His tabernacle, the Catholic Church, and

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them that dwell in heaven (xiii. 1. 5, 6). The ten kings acting under Antichrist will make war upon the Lamb, and the Lamb shall overcome them (xvii. 14). "I saw the beast (the world-power), and the kings of the earth, and their armies, gathered together to make war against Him that sat on the throne (the King of Kings and Lord of Lords), and against His army" (xix. 19). The beast is taken, and with him the false prophet (xx.), and both are cast into the lake of fire, burning with brimstone (xix. 20).

But in the Revelation, there is much new matter added, which cannot now be explained, as all is future, and nothing but the event can elucidate the prophecy, such as the account of the woman riding on the beast, such also that of the two witnesses.

The study of prophecy has fallen into general discredit through the works of Faber, Elliott, Cumming, Newton, and Bishop Hurd, who have striven to form a chronological fulfilment out of it, and have failed egregiously ; but, surely this regrettable result is due to their blundering. If we look on each great falling away, each persecution, each revolt against the Gospel and the Kingdom as a partial fulfilment,

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but only partial, and as in itself containing a prophecy of what will be at the end, a saner view of prophecy will prevail. "While I am surprised that any person should be satisfied with the current exposition of the prophecies which I have adduced, I am most astonished," says Dr. Maitland, "that those who believe the doctrines of the Primitive Church respecting the Second Advent, and the personal reign of Christ on earth, should (as it seems to me, in defiance of their own principles of interpretation) rest contented with the modern exposition of the prophecies concerning Antichrist. Many ancient doctrines have been of late years revived, and, I thank God, are spreading; but I believe that they will never be consistently or convincingly maintained, until they who hold them shall have returned to something like the primitive doctrine concerning Antichrist."

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